



- ### Inside this month
- Shaking Down the Walls
 - The Chilcotin Crisis
 - Metis Constitution Commission Report
 - CMHC: Allegations of Manipulation
 - A SPARROW with the strength of an Eagle

“We are Living Legends. We are People Proud”



Photo Credit: I. Hende

“LAMANITE GENERATIONS” a multicultural show of history & culture

by Lauralyn Houle

“Lamanite” refers to the original inhabitants of the North and South America and the Polynesian Islands. Students of the Brigham Young University perform “Living Legends”. A multicultural show of history and culture.

On May 23rd the La-

manite generations performed through song, dance and story telling to 1300 people at the Centennial Auditorium in Saskatoon.

Brigham Young University is in Provo, Utah (U.S.A.). Since 1971 the Lamanite generation has performed all over the

world. “The group has travelled throughout the U.S. and to more than 33 foreign countries. They reach millions of people each year through live and televised appearances. Hundreds of students representing the tribes and cultures of North and South America and the Islands of Polynesia audition for the Lamanite

generation. Those selected are chosen not only for their singing and dancing skills, but also for their attitudes about life. The 34 students chosen maintain a rigorous training and performance schedule as they endeavour to pursue and keep alive the heritage they so proudly represent. Director Randy Booth said, “The lamanite generation helps the students to feel good about their culture, their roots and in sharing with others they are reaching other young people in audiences all over the world so they can say “hey, I’m part of that culture,” and hold their heads high. Hopefully when they leave a performance they carry that pride back to their homes so others can share in the proudness of their roots.

So through traditional songs, dance and legends the Lamanite Generation purpose is to reach others and give them a sense of pride in their history as the original peoples of this

country. “Once people can feel proud of their past,” said Randy Booth, “they can begin to feel good about themselves. Today Living Legends performances included songs, dances and legends from American, Native Indian, Hawaiian, Mexico, New Zealand, Argentina, Fiji, Peru, Tahiti and Bolivia.

One of the performers Crispin Andersen, of Squamish and Mexican ancestry, is majoring in Physical Education at BYU. When asked what it feels like to be part of the group his reply was, “It feels good. It is a way for us to retain our culture and to help others retain their’s. We are real close, no one is trying to be a superstar. We work together as a team.”

The Lamanite generations were welcomed to Saskatoon at the Friendship Centre Wednesday afternoon by the St. Mary’s Hoop Dancers and Native Traditional Dancers from Prince Albert Friendship Centre.

Louis Riel: The Controversial Metis Leader

by Rob LaFontaine, reprinted from *New Breed*, July, 1984

Born on the Seine River a tributary of the Red River, Louis Riel, history maker and eloquent leader of the Metis people, fought with words, prayers, total conviction in the cause of the halfbreed people and for the rights of all Western Canadians.

The eldest of eleven children, Louis was

born on October 22, 1844 in a log cabin by a gristmill his father, Louis Riel Sr., had built. Riel Sr. believed in Free Trade and Justice and passed those attributes down to his son. In 1849 Riel Sr. helped break the Hudson’s Bay trade monopoly by organized resistance. The Metis were free to trade with their southern neighbors.

As a student in the small river community of St. Boniface, Riel attracted the attention of Bishop Alexander

continued on Page



Photo credit: Archives

Louis Riel: Metis Leader

Postmaster:
Multiple copies. Do not open them

Affix Mailing Label Here

Chairman's Message



Gary LaPlante

History-making events unfolded this past week, in Calgary, across this great nation, Canadians sat up and took notice of one Elijah Harper, an Ojibwa-Cree member of the Manitoba Legislature. Harper single-handedly blocked the Meech Lake Accord, stymieing the efforts of the first ministers, and frustrating the Prime Minister. The irony of the situation was widely appreciated, and Harper's courage was greatly admired by me and other Metis people of this province.

In Calgary, the Liberal Party of Canada unanimously amended their constitution to include an Aboriginal Commission which will participate in policy-making on Aboriginal issues. That Quebec also supported the amendment shows they understood that Elijah Harper took a stand, not against Quebec, but for the aborigi-

nal people. And then there's Paul Martin. As a Liberal Leadership candidate, Martin was knowledgeable and specific on Aboriginal issues, and regarding the Metis, he boldly went where no Liberal Leadership candidate has gone before. That is, if he were Prime Minister, Martin would make the Metis a federal responsibility. This would clearly be a step toward ending a hundred and five years of marginalization of the Metis, "Canada's Forgotten People." Nevertheless, Jean Chretien, the winner of the leadership race, seems supportive of Aboriginal concerns and more understanding of the people than he did in 1969. And let's not forget Nelson Mandela, even though he apparently forgot about us. We would have liked to have seen Mandela meet with Aboriginal people on our own lands, however, we understand he's a busy man, and the demands upon his time must be incredible. Maybe next time. In closing, I'd just like to say that I'm sure glad I'm here and not in South Africa, for instance. There's hope for our country. Canada will stay together (I hope), and we'll all get back to the drawing board, because "we have work to do."

See you all at Batoche. Sincerely, Gary LaPlante.

From the Editor



Ona Fiddler/Berteig

What does mainstream society feel most comfortable about when discussing Aboriginal people. It is their contributions towards the development of Canadian society and culture? It is about how principles which have guided Aboriginal peoples for centuries are only now being discovered by others. It is about how traditional family and community relationships are now being used as models to address Canadian problems with abuse and violence.

No, its none of the above. The most common phrases and discussions revolve

around the plight of Native people, the serious problems of abuse and violence, the need for economic development programs to address social problems and other facts. Facts which unfortunately have created a stereotype which for many Native people is becoming a barrier to retaining pride and dignity as a cultural entity.

Some people suggest that the emphasis on poverty as the unifying element has shut out many potential members to the Aboriginal community. Some people have come to believe if they don't own a Metis sash, understand the

significance of the Metis flag, attend sweats or pow wows or have a personal history of alcohol abuse or struggles they are not Native. They have been assimilated, or worse yet, they feel rejected by their own people.

Yes, it is important to know your roots, but it is not a prerequisite for membership in the Aboriginal community to have directly participated in traditions which have never been a part of your life, or to be living below the poverty line.

Louis Riel The Controversial Leader

continued from Page 1

Tache. The Bishop was delighted with Riel, and at the age of 14 he was sent off to Montreal to study in a seminary in preparation for priesthood. Both his mother Marie Ann, the first white woman in the prairies, were extremely proud.

He excelled in English, French, Greek and Philosophy but was described by his tutors as being moody. Riel didn't smoke or drink but he did have a very quick temper and after examining himself, and with some misgivings, he left the seminary in the final years of his studies.

Riel considered going into law and for a while clerked in a Montreal law office. There he met a lot of bright, prospective young men, among them junior lawyer Wilfred Laurier. While there he fell in love, but the affair soon died and Riel moved on. He drifted to jobs in Chicago then St. Paul's. Slowly he made his way west and in 1868, after 10 years, he returned to the Red River settlement.

Rumors that the Hudson's Bay Company were planning on selling what was Rupertsland to the Dominion of Canada were upsetting the Metis population. The Metis were suspicious of the transaction. They did not know how it was going to affect them and they were angry that they had not been consulted. They

believed in themselves as a nation of people.

Surveyors led by Colonel J.S. Dennis were sent out in advance of the official transaction. They did not know how to speak French and treated the Metis with a contemptuous attitude. The Metis did not want their land to be surveyed in squares, they liked the traditional fashion, strips of land from the river front back.

On October 11, 1869 surveyors refused to listen to the protests of Andre Nault, Riel's cousin. Nault rounded up 18 men including Riel. Well educated and fluent in both English and French, Riel made the surveyors understand that they had better leave. They left and Riel, Leader of the Metis People, was born.

The National Committee of the Red River Metis was

formed October 16, 1869, to protect Metis interests. The Canadian government appointed the Honorable William McDougall as the new Lieutenant-Governor. McDougall arrived by way of Pembina in October. He was not allowed to enter unless he received permission from the National Committee, John Bruce as president and Riel as secretary, in writing. He was met at the border and 14 Metis turned him back.

McDougall fumed then ordered Colonel Dennis to organize a military force to enter Rupertsland by force. No major support was forthcoming and McDougall was forced to endure his humiliation.

On November 2, 1869, Riel and 120 of his men took over Fort Garry. On

Cont'd Next Page

S.N.C.C. BOARD OF DIRECTORS (1990)

- Gary LaPlante, Chairman, Cochin, Sask.
- Robert Merasty, Vice-Chairman, LaRonge, Sask.
- Gillis Lavalley, Treasurer, Regina, Sask.
- Brian D'Amour, Secretary, Saskatoon, Sask.
- May Henderson, Prince Albert, Sask.
- Gale Pelletier, Yorkton, Sask.
- Leon Kennedy, North Battleford, Sask.
- Ricky McKay, Buffalo Narrows, Sask.
- Norman Bonneau, Beauval, Sask.
- Scott McKay, Cumberland House, Sask.
- Bernadine Whitford, Kelvington, Sask.
- Janet McDougal, Estevan, Sask.

Louis Riel The Controversial Leader

continued from Page 2

the 16th of that month Riel called a general assembly and invited all the different ethnic groups to attend. Some English groups boycotted the meeting. It was here they drafted up the first Metis Bill of Rights.

On December 7, 1869, Dr. John Schultz and Thomas Scott along with 45 of their supporters were arrested at Schultz's home. They were plotting to overthrow Riel. Schultz and Scott shared the same prejudice against French, Catholic halfbreeds and had become friends. Scott was an Ontario Orangeman. One writer of the time described him as "Ontario's bad boy." Both had escaped custody.

In mid-December, John Bruce resigned as president of the National Committee and Louis Riel became the head of the Provisional Government.

A special emissary was sent by Prime Minister MacDonald to look into the grievances of the Metis people and to report back. Donald Smith, later Lord Strathcona, arrived on December 27. He refused to acknowledge the legality of the Provisional Government and was treated with suspicion by Riel. He was held virtually captive for almost two months.

There was discord over Smith's Credentials. A friend of Smith's was sent to Pembina to receive the

documents. Smith had left them there for safekeeping. Riel inspected the documents and agreed to let Smith call a general meeting for January 10, 1870.

For two days over 1000 residents, mainly Metis, met in an outdoor assembly to discuss all the issues with Smith. In twenty below weather the meeting went well, "good order and kindly feeling" prevailed, according to New Nation newspaper. They agreed to a second convention on January 25. At this meeting a new, more sophisticated Bill of Rights was drafted up.

Men had begun drifting towards Portage la Prairie and reporting to a Major C.A. Boulton, a colleague of Colonel Dennis'. They had hoped to attack Riel at his Fort Garry stronghold. Unprepared and outgunned, the small army marched in the winter snow. They went out of their way to stop at Kildonah where they met Dr. Schultz at a parish church.

Riel heard about the small army converging on Fort Garry. In hope of avoiding needless bloodshed Riel released the rest of the prisoners. The Portage la Prairie men, losing their taste for battle, used the release as an excuse to go home. Unfortunately the best route was by way of Fort Garry. They were intercepted and "invited" to visit the Fort by a band of Metis. Once

inside the gates closed and the men, including Boulton and Thomas Scott were captured.

Determined to demonstrate his authority, Riel ordered Boulton to face court-martial. Bolton was found guilty and sentenced to be shot the next day at noon. The death sentence made the Metis, and especially the English Metis, uncomfortable. Archdeacon McLean pleaded for the prisoner's life but it was a plea from Donald Smith that made Riel commute the sentence. Smith convinced Riel that he was weakening community support and thus the power of the Provisional government.

Riel relented: Boulton was spared.

Riel was of average height with a stocky build. He had a dark complexion and slightly hooked nose. At 25 years old he was saddled with a lot of responsibility. He made prompt and firm decisions but his immaturity revealed a lack of confidence and like all 25 year olds he was to make mistakes but his would be in the public eye.

It was Thomas Scott who was to make history. Scott was "Incorrigible". He cursed his captor and threatened death to Riel. He assaulted his guards until finally they laid a charge of attempted murder against him. The hated "Orangeman" would face trial.

Riel did not lay the charge nor did he sit as a member of the seven man council headed by Adjutant General Ambrose Lepine. The sentence, with one member opposed, was death. Riel did not intervene and Thomas Scott was shot on March 4, 1870. Riel would take the blame.

The six man firing squad took its position and fired. Scott was hit by only three bullets. A revolver was then used for the final shot. Horrible stories abounded. Some of the witnesses claimed that his cries could be heard for hours afterwards. The consensus was the last revolver shot went through the eye, passed around inside Scott's head, only stunning him. His body has never been found.

The execution became a national affair.

Ontario Orangemen were demanding that Riel be punished. Bishop Tache, returning from an ecumenical gathering in Rome, came by way of Ottawa. MacDonald had promised amnesty for Riel and his followers. But that was before the execution.

The Bill of Rights was introduced into the legislature May 2, 1870 and received Royal assent on May 12. The New Province on July 15, would be a reality.

A 1200 men contingent was sent west to put down the insurgents. Imperial Officer, Colonel Garnet Wolseley was sorely disap-

pointed after his 95 day journey. They arrived at Fort Garry on August 24 to find the big fort open and everyone gone. The soldiers in their rage attacked two of Riel's friends. Elzear Goulet was stoned and drowned when he tried to swim across the river to escape. Andre Nault was bayoneted and left for dead.

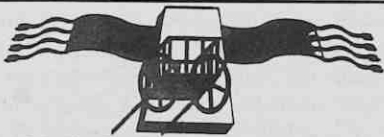
Following Wolseley was a new Lieutenant-Governor, Adam G. Archibald. He entered the settlement with general support of the people. Riel was satisfied. The Manitoba Act of 1870 has been passed.

Politically, MacDonald was in a bind. His promise of amnesty for Riel and his followers would have to be withdrawn. Quebec was willing to forgive Riel, but Ontario wanted his head. MacDonald then tried to bribe Riel into leaving the country. He sent the money in care of Bishop Tache. Tache revealed the letter and Riel, in hiding, remained.

In September of 1871 the Red River settlement received news of an impending Fenian raid. An American cavalry unit rounded up the Fenians but one of the men standing homeguard service in the name of the Queen and country was none other than the elusive Riel.

Three times Riel was asked to run in the federal elections. The first time he declined. Feelings were still running high in Ontario. In

Cont'd Next Page



The Metis Society of Saskatchewan

Eastern Region 11A

Extends Best Wishes To The
Miss Metis Canada Pageant Contestants
at Batoche '90

Eastern Region 11A
Box 178
Willowbrook, Sask.
S3N 3M2

Area Director: Gary Martin

phone: (306) 782-6842



Sask Native Recreation, Director, Claude Petit presents an appreciation award to Corine Henry for volunteer work done in the past for Back to Batoche Days

Louis Riel The Controversial Leader

continued from Page 3

1872 he accepted and was well into his campaign when the Honorable George Cartier, MacDonald's right hand man, ran into some political misfortune. Riel withdrew graciously in favor of Cartier. Cartier won the provincial seat but died a few months later. A by-election was called and Riel won by acclamation. Riel, enemies lurking in Ontario, wisely did not take his seat.

In 1874 Riel again ran for election and again he won. He journeyed to Ottawa and registered with the clerk in the House of Commons. He took the oath of office but when it was discovered that Riel was going to take a seat in the House of Commons, a warrant for his arrest was issued. Like he did the first time, Riel went to Montreal.

Riel spent much of his time travelling between Canada and the United States. Prime Minister Alexander MacKenzie granted amnesty in 1875 with one condition, that Riel stay out of the country for five years.

During his involuntarily exile, Riel became lonely, frustrated and very despondent. Twice he was hospitalized in mental institutions known as insane asylums at that time. The first was in St. Jean du Dieu at Longue Point and then by

order of the Quebec government in Beauport under an assumed name La Rochelle. He stayed until January of 1878.

Released, Riel wandered through out the eastern states. Riel moved to Montana where he took a teaching position at a church school and married Marguerite Bellehumeur. Even in Montana he had won his problems. He was accused of helping the American Metis contravene voting regulations and of trading whiskey to the Indians but he seemed happiest at this point in his life. He applied for and received United States citizenship in Helena.

It was there that Gabriel Dumont and three members of the Batoche community found him. They implored him to come back and help the Metis fight for their rights once more. He was easily persuaded and again he would lead the Metis for the fight, employing the same techniques he used in 1869.

This Riel was a different man. He was moody and more and more irritated by small things. Power seemed to have overwhelmed him. He was indecisive and it was this indecision that lost him the battle at Batoche.

Soon after returning to Batoche, Riel sensed that it was not only the Metis that were dissatisfied with the government in Ottawa but

also the settlers.

The Metis did not like the idea of their land being divided into square sections. They, like the people of Red River, preferred strips of land from the riverfront back. They also found that they had difficulty obtaining legal title to land they had presumed theirs. They also wanted the 160 to 240 acres that the halfbreeds had received as a result of the Manitoba Act in 1870.

The settlers had similar problems but in their case it was usually strictly financial. They objected to custom duties being levied on the necessities as well as being charged for home use of lumber and firewood. Nothing was being done, they said, to improve trade via Hudson Bay, with the European market.

A petition drafted by Riel in December of 1884 was sent to Ottawa. It had not only Metis names but a majority of the much sought after settler support. Ottawa responded in typical fashion. They procrastinated until it was too late. MacDonald announced a commission for the study of the western land problem. Members of the commission were made known four days after the battle of Duck Lake.

One week earlier Riel had announced his Provisional Government and with signs that the North West Mounted Police were being

reinforced, the Metis were naturally agitated. They assumed they would be attacked.

Gabriel Dumont military leader of the Provisional Government, ambushed Superintendent L.N.F. Crozier and his 56 men and 43 volunteers killing 12 and wounding 25, a couple of miles from Duck Lake.

One week later Big Bear and his Cree warriors massacred nine whites. Ottawa was shocked out of its lethargy. They expected a full scale Indian war. General Frederick Middleton was dispatched to put down the insurrection.

On April 24, Dumont engaged Middleton and the new military weapon that was making news in the United States, the vaunted Gatling gun. Despite being outnumbered and outgunned, Dumont repulsed Middleton with heavy losses.

Earlier, Colonel W.D. Otter, with part of the military expedition, left the railway at Swift Current and marched north towards Battleford. Heavy fighting took place at Cut Knife Hill. Otter was defeated by Poundmaker's Cree.

The final battle took place May 9-12 at Batoche. The Metis were dug in. Trenches stretched the perimeter of the village. At first Middleton thought that by using the steamer Northcote he would be able to outflank the halfbreed fighters. A cable was stretched across the North Saskatchewan River. The Northcote ran into sustaining heavy damage. It went out of control and the heavy firing of the Metis discouraged those aboard from trying to steer it. It

wasn't a threat after that.

For three days the Metis defenders battled innumerable odds and superior weaponry. On the final day a frontal assault ended it all. With ammunition running out, the defenders had to resort to using nails and other metal fragments in place of bullets. Badly outnumbered, they were driven from their trenches. They were forced to surrender, Riel surrendered on the following day, and Dumont escaped to Montana.

The surviving Metis were abused by the conquering troops. Farms were looted and then burned. Food and family possessions were confiscated never to be seen again. The "White Knights" showed their true mettle.

Poundmaker surrendered on May 23 and Big Bear on July 2. They each received three years in prison. Forty-six half-breeds and forty-four Indians were charged in the aftermath.

On July 6, Riel was charged with high treason. Six English speaking Protestants were his jurors. After three days they found him guilty but recommended mercy. Stipendary Magistrate Hugh Richardson sentenced Riel to hang. After all appeals failed, Riel was hung on November 16, 1885. The body was claimed by friends and buried in St. Boniface after the souvenir hunters went through his personal effects.

In his last few days, Riel was calm and almost philosophical. He believed in the Roman Catholic religion to the end. He also believed he was right and rejected arguments of his defence attorneys that he was insane. He died in dignity and controversy as was his whole life.



GABRIEL DUMONT INSTITUTE

OF NATIVE STUDIES AND APPLIED RESEARCH

invites applications for the position of
SUNTEP FACULTY (PRINCE ALBERT)

The Saskatchewan Urban Native Teacher Education Program (SUNTEP) has a faculty position to fill in Prince Albert effective August 20, 1990. SUNTEP P.A. is a four year Bachelor of Education degree program offered in conjunction with the University of Saskatchewan.

Responsibilities: Specific duties will include teaching university level and/or preparatory courses, supervision of student teachers, and academic and professional counselling.

Qualifications: The ideal candidate will have some graduate level work in education, several years of successful classroom teaching experience, some teacher education experience, and a working knowledge of Indian and Metis issues in culture and education. Equivalent combinations of education and relevant experience will be considered.

Salary: Commensurate with education and experience, in the starting range of \$31,645 to \$36,766 per annum plus a competitive benefit package.

Note: This is a term position with a good possibility of extension and renewal.

Location: Prince Albert

Deadline for receipt of applications: July 13, 1990

Please forward applications and direct enquiries to:

R. James McNinch, Director
Saskatchewan Urban Native Teacher Education Program
505-23rd Street East Saskatoon, Saskatchewan
S7K 4K7 (306) 934-4941

The Gabriel Dumont Institute has permission from the Saskatchewan Human Rights Commission to hire affirmatively.

Welcome

TO THE MENDAL GALLERY
AND CIVIC CONSERVATORY

- Wonderful Art
 - Beautiful Flowers
 - Unique Shopping
- Open Daily 10 to 10 Free Admission

950 Spadina Crescent East, Saskatoon, Sask. S7K 3K6
Telephone: 975-7610

Letters/Opinion

Learning the Cunning of the White Man

Many things have been said about the importance of obtaining an education. One thing we often tend to forget is that the wisdom our grandfathers possessed was not learned in "the little red schoolhouse". This knowledge cannot be learned in the matter of four years or however long the course is. It takes a lifetime, sometimes longer. Education can provide us with the building blocks for our self governing aspirations, but it is not the ultimate tool that will fix everything. Education is very important but it is not the magic answer to our problems, we are. As Aboriginal peoples, be it Metis, Treaty or whatever, we have to start caring a hell of a lot more than we are now, before our aspirations can be

achieved. Education is one part of the whole and it is up to us, Aboriginal people, to complete the circle.

Recently a group of Native students from the University of Saskatchewan completed their degree requirements after four years of study and hosted a graduation ceremony. Organizing an event of this nature took a lot of time and it was disheartening to have some of our politicians not lead by example. I do not want to be disrespectful or unappreciative because a lot of decent people helped us succeed and we sincerely thank them for their contributions, time and/or money.

The Native students of the 1990 graduating class at the University of Saskatchewan would like to thank all those

who made it possible for us to host the banquet and dance. As students, things at school were often very tough and without the support of many people, some of us might not have made it through.

Over the past four years we have always been together through the good and bad and always identified ourselves as one. Sometimes we have not always got along with each other but that's all right. Its part of learning. When somebody outside of our circle attacks any one of us we stand as one. That is our strength. We are not blinded by the smokescreen that has kept our people apart for so long. We can only hope the respect we have shown each other will carry over to our careers and to those in our immediate circle. Through-

out our time at the university "learning the cunning of the whiteman", some of us have lost touch with what is important and we trust many of you will keep us in line. Now that we have completed our formal education the foundation has been laid in theory and now the "real" learning begins.

We would like to thank those who contributed to our graduation ceremonies and our education. Thank You to:

University of Saskatchewan Students Union, Meadow Lake Tribal Council, Metis Society of Saskatchewan, Arts and Science College, U of S
Ochapwace First Nation
Joe Douquette High School staff and students, Arts and Science Affirmative Action

Program, Kinistin First Nation, Rose Boyer, Gerry Whitehead, Geraldine Delorme, Rico Mirasty, Native Studies Department, Tom Semaganis, Beady's & Okemesim First Nations University Hospital Saskatoon Indian and Metis Friendship Centre, Health Sciences College, Flying Dust First Nation, Battlefords Indian Health Centre, Indian and Inuit Nurses Association, Saskatchewan Indian and Native Affairs Secretariat, Howard Nixon Student Services, Cecil Pajot, Card Belloc, Special thanks to Doris Greyeyes
With Respect,
Danny Gaudry
Native Graduation Committee, U of S

Native Affairs

by Janice Acoose-Pelletier

If in the past Canadians looked on Indigenous peoples as irritating but nonetheless harmless and unthreatening victims of their own vices, Manitoba's MLA Elijah Harper has certainly got non-Native Canadians rethinking their opinions.

Recently, in the Manitoba legislature, Elijah Harper, a member of the Cree nations, and NDP member from Rupertsland, blocked the passage of the Meech Lake Accord. Harper's veto, preventing the introduction of the Meech Lake Accord reflects not only his personal disappointment but that of most of the Indigenous peoples who reside in Canada. Harper very strongly maintains that the First Ministers inadequately dealt with Aboriginal issues. He also said that Aboriginal peoples are not prepared to accept promises, as a means of dealing with our concerns. Like many other Indigenous peoples within Canada, I applaud his actions, support his political positions, and respect his courage and determination.

While Harper's actions have no doubt forced Canadians to remove the blinders, the issues raised are not new or unique to the Indigenous peoples in Manitoba.

From the beginning, when European immigrants express desires to settle here, Indigenous peoples were pushed off the land to accommodate them. Moreover, the needs and rights of Indigenous peoples were not even considered. What was considered, however, was how to eliminate the "Indian Problem".

Throughout the years, various efforts have been made to destroy our distinctive peoples' status. In the contact period explorers, merchants, fur traders, and missionaries came among the Indigenous peoples with new and supposedly more advanced technology, weapons, ideologies, philosophies, and religion. Assuming that our ancestors needed the "benefits" of European enlightenment these early colonists conveniently ignored the spiritual, political, economic, and social institutions that held their nations together for thousands of years prior to contact. This

was the first assault on our status as nations.

Subsequently, Christian missionaries entered into a partnership with colonial officials in an effort to civilize and christianize Indigenous peoples. Together they attempted to destabilize our nations by subverting traditions, values, ideologies, and spiritual beliefs. Also, they forcibly removed children from their communities and placed them in residential schools. Many children, culturally disassociated from their nations, grew up without a sense of who they were or where they fit in. Obviously, these forced relocations of thousands of Indian children over many years significantly reduced the strength of our nations.

Later on, while the treaty process recognized and dealt with Indian nations, Indian peoples were regarded as mere children who needed to be protected. Indeed, subsequent relations with the Crown reduced Indians to wards under the protective arm of the "Great White Mother" or her colonial representatives. Again, this diminished our status as nations of peoples.

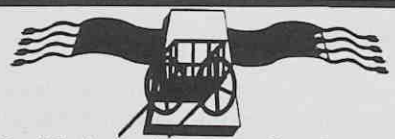
In more recent years, governments have very deliberately set out to destroy our nations through various as-

simulative policies. Liberal Prime Minister Pierre Trudeau's 1969 "White Paper Policy" strategically laid out a scheme of assimilation aimed at fully incorporating Indian peoples into Canada. If successful this policy would have eliminated our treaties, altered the constitutional relationship, along with the administrative scheme for implementation of our rights. What was left of our lands would have been lost to us! This was a very deliberate and blatant assault

on our many varied and distinctive nations.

Presently, the Meech Lake Accord is held out to be a wondrous and miraculous document that promises to unite all of Canada. Indeed, this document supposedly reflects all the essential prerequisites for constitutional security: the rights of English Canada have been reinforced and the rights of French Canada will be con-

Cont'd Next Page



The Metis Society of Saskatchewan

Western Region 1A

*Extends Best Wishes To The
Miss Metis Canada Pageant Contestants
at Batoche '90*

Western Region 1A
Box 667
North Battleford, Sask.
S9A 2Y9

Area Director: Ralph Kennedy

phone: (306) 445-8216

LETTER TO THE EDITOR

by Ken Dillen

As Metis we have contributed immeasurably to the well being of this country and our people. In almost every field of endeavour and major economic initiative in this province a Metis has been in the forefront. Pride should have no bounds for our achievements. We contributed to the success of early mapping and exploration. Our knowledge, exceptional skills and canoe handling on the treacherous waterways made the fur trade possible. Our horsemanship and keen sense of survival on the plains made elimination of the whisky trade from the U.S. possible, and no doubt by our presence prevented the annexation of Western Canada by the U.S.

We come from good stock, our proud Indian heritage combined with that of the fiercely independent European settlers make us what we are, proud, hardworking, temperate, kind and equally determined to be independent.

While the truth of Metis dominance over the early development of Saskatchewan cannot be disputed, unfortunately somewhere along the development process we failed to keep pace. What happened may be the topic for examination by more learned persons than this writer. It is safe to say that we have surren-

dered our rightful place in many notable achievements over the past half century. As a group we are woefully misrepresented in the fields of law, engineering, commerce, the aero space industry, banking, space exploration, medicine and research, to name just a few. On the other hand there is no absence of representation on the welfare rolls, unemployment the courts and the penal system. How did a society in about three short generations degenerate into a seemingly hopeless and helpless state. How did our elected representatives fail to understand what was happening and fail to take appropriate action to halt this human devastation. It is significance, even today that some of our leaders respond by suggesting that hunting, trapping, fishing and berry harvesting will solve the serious social and economic plight facing our people. Still others insist that an end to uranium mining, nuclear development, forestry, hydro development and related industrial activities is the only answer to correcting a rejection of opportunity over nearly half a century. If Jim Brady or Malcom Norris were alive today it is doubtful we would be able to impress them with our achievements. There are of course some notable exceptions by those who have rejected socialism and collectivization and embraced

individualism. Those who have rejected collective welfare dependency; those who have rejected welfare as a substitute for employment, and those who believe that employment in mining and forestry as a preferred alternative to dependency.

There are those also, usually from southern cities, veiled in the cloak of environmentalism, who are responsible for the destruction of the fur industry, who are attempting to make us believe that there is some quaint romanticism about living in poverty, destitution, and welfare dependency. There are those who use our current condition to justify their personal opposition to any development.

Many of us view development as opportunity, we can only absorb just so many social workers, teachers, psychologists, court workers and the like. It is really depressing to think that as a group we have been probed, examined, cross examined, studied, dissected, intersected and nothing seems to change.

We are the greatest job creators in the world for non native judges, lawyers, social workers, child psychologists, counsellors, alcohol and drug interventionists, police, investigators and jail custodians. Someone should design a "T-Shirt" with an inscription that says "put a white man on welfare, get a

job" or "put a white screw on welfare, stay out of trouble".

Our present leadership is involved in a desperate bid for recognition and survival, this desperation creates all sorts of internal strife, not the least of which is political weakness and ineffectiveness, a state which is easily exploited by those who thrive on turmoil and use it to advance their own narrow and sometimes inexcusable self interest to the detriment of the realistic aspirations of the majority.

Much valuable energy is expended on internal conflict and the balance, if any is left over seems to be spent on seeking comfort for many people who simply do not want to work. Who have rejected the work ethic; who embrace welfare dependency as a substitute for employment and who take no personal responsibility for improving their condition.

There are two types of welfare, the one we are all familiar with in which the responsibility for individual needs are surrendered to the larger society. The individual takes no responsibility for themselves and complain bitterly if all needs are not met satisfactorily.

The second is political welfare in which the people believe that all solutions to social and economic conditions can be solved by politicians. This is by far the most devastating form of welfare. The cause for more disappointment than any other. If politicians could solve social and economic conditions this province should be utopia. We all know it isn't, but surely as night follows day, politicians will attempt to make us believe that the solu-

tion to our problems rests with the selection of a socialist solution, not withstanding the fact that socialism has been overwhelmingly denounced by countries in eastern Europe who have first hand experience with socialist experimentation for nearly a century. The conclusion is that communism and its sister socialism does not work, the only beneficiaries were the leadership, the bureaucracy and selected friends. The ordinary people were left in desperate need.

The story "Whose bread I eat, His song I sing" written by Dr. J. McDaniel, talks about a man who captured wild hogs that no one was able to capture for many years. The man accomplished this difficult task by feeding the wild animals, then slowly building a pen around the feeding place, "Naturally," said the patient man, "they raised quite a ruckus when they seen they was trapped but I can pen any animal on the face of the earth if I can just get him to depend on me for a free hand out".

In many ways doesn't this describe the conditions for the Metis, a captive of dependency? How many times have we heard of people who will not work because welfare payments exceed employment income after deductions.

Its deplorable that a once proud and independent society has allowed itself to be "penned" by "free handouts" and you know that we will likely vote for the next political slickster who promises to raise the sides on the pen and increase the size of the hand out.

Native Affairs ... Cont'd

stitutionally protected by the distinct society clause.

Not surprisingly, however, Indigenous peoples have once again been left out. Certainly, we were not involved in meetings leading up to the First Minister's Conferences on Meech Lake nor were we consulted on matters pertaining to constitutional reform.

Almost as an afterthought, or maybe as a political strategy to weaken Quebec's position, one of the First Ministers raised the issues of Aboriginal peoples, women, and ethnic minorities. While his efforts appear commendable, this

kind of categorical reference is an assault to our status as nations (would France's, Germany's, Spain's, Japan's, China's or any other nation's rights be included with special interest groups?)

Too often Indigenous nations are discriminately categorized along with special interest groups such as ethnic minorities, women, gays, and the handicapped. Yes their rights must be respected. However, categorizing our needs, as Indigenous nations, with theirs is most inappropriate.

As Indigenous nations we have special and particular

rights that supercede any rights that these groups may or may not have in Canada. Indigenous peoples and nations have a right of self-determination, and are, like no one else, distinctive to this country, our homelands. This is certainly evident in history and law.

Our peoples, the Indigenous peoples of Canada, should have been the first nations to be recognized and upheld as founding nations within the constitution of Canada.

For too long, Canada has given preferential treatment to white-middle-class peoples. Our peoples are thrown crumbs, like beggars at a banquet. This has to change.

Letters/Opinions

Native Literacy
VOLUNTEERS

The Native Literacy Program needs Native adult tutors to help other Native adults improve their reading and writing skills. Basic Reading Workshops and tutorial materials will be provided. Two hours a week of your time means a great deal more to others!

For more information, contact Rick Desjarlais at 777-6068 or drop in to the Learning Centre, second floor, Central Library.

Regina Public Library

Local

RECOVERY LAKE - A unique approach.

by Miriam McNab

PINEHOUSE- On the shores of a beautiful lake near Pinehouse, Saskatchewan, a new and exciting approach to alcohol recovery is taking place. This spring, 24 Pinehouse residents, led by Leonard McCallum, moved out to Recovery Lake for a month to experience a new kind of rehabilitation and self-development program.

The program began at the inspiration of Leonard McCallum more than a year ago. "I've been to so many rehab centres and I've come home and struggled. Every time I came home, when I stumbled into a tough situation, I used to pick up the bottle and start drinking right away. And every time I had a little hardship from the community, same thing. I didn't know how to handle it at all. Finally I became aware that there has to be a better program, and it has to come from self-experience. I knew I had to do something myself and that was the time I started Recovery Lake and I had to put myself in the program," McCallum said.

With a strong spiritual emphasis, the Recovery Lake program assists people in drying out and gaining awareness of self, family and community. With prayers,

lectures and sharing, the participants undergo the beginning of the program camped out for a month in the wilderness, which, according to some, provides the ideal setting to begin healing. In comparison to other rehabilitation centres, the bush makes them "feel more at home" and "free to go anywhere." According to McCallum, the participants "have a certain respect for the land that we're in, and it seems like when we go in there, the respect is already there. There's a certain feeling that everybody has for that place. It's amazing."

Two participants compared their experiences in Recovery Lake with other Rehabilitation Centres and find that the value of Recovery Lake is that it greatly assists in getting to know oneself and each other. In addition, and importantly, because the participants are all from Pinehouse, the support group which is formed there is still present when they come out of the bush back into the community. According to one, "now there's friends here to turn to, if I feel like drinking." They are there for each other, understand each other's feelings, and are optimistic about their future.

Recovery Lake is tailored to suit Pinehouse, and the main reason for this is because the



Photo Credit: Miriam McNab

Recovery Lake Participants, May 1990 - Leonard McCallum (centre with cake).

participants have been developing the program for themselves. Last year, 52 individuals participated in three stages. This summer 25 attended the month-long session in April-May, and 9 are presently camped out there. Although statistics were not available, McCallum says the success rate is better than that for other centres, and that the benefits to the community are immeasurable. "A lot of the people now are making big steps towards getting involved within the community. We can actually hope for something to happen in the community with the people so actively involved, and so happily in-

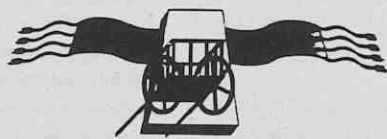
involved as well."

Thus far, Recovery Lake has been largely self-supporting, soliciting donations from the community, the village of Pinehouse, the Parish Council, the Radio-Communications, and fund-raising. According to McCallum, "hopefully the government will recognize us and try to put some funding into our resource here. We know the program works for the people and the community."

McCallum and the other participants were particularly pleased that the Lieutenant Governor of Saskatchewan, Sylvia Fedoruk, in Pinehouse for the northern games, was able to attend

their round-up on May 18. According to McCallum, Fedoruk was impressed with what they have done with few resources. "It's tough being a volunteer, and its tough to work with a large amount of people, but as I put myself in the program, I grow as well. It's a struggle, but with the help of the other [participants] I manage to pull through myself," McCallum said.

It is McCallum's aim to introduce the program in other areas of the north. He credits the success of the program to the participants themselves. "It is the people that struggled who made it all possible."



The Metis Society of Saskatchewan
Western Region 11A

*Extends Best Wishes To The
Miss Metis Canada Pageant Contestants
at Batoche '90*

Western Region 11A
315 Avenue F. South
Saskatoon, Sask.
S7M 1T3

Area Director: Ron Camponi

**GABRIEL DUMONT INSTITUTE**

OF NATIVE STUDIES AND APPLIED RESEARCH

invites applications for the position of
SUNTEP FACULTY (REGINA)

The Saskatchewan Urban Native Teacher Education Program (SUNTEP) has a faculty position to fill in Regina effective August 20, 1990. SUNTEP Regina is a four year Bachelor of

Education degree program offered in conjunction with the University of Regina.
Responsibilities: Specific duties will include teaching university level and/or preparatory courses, supervision of student teachers, and academic and professional counselling.
Applicants with a background in cross-cultural education and whole language and ESL methodology will be given preference.

Qualifications: The ideal candidate will have some graduate level work in education, several years of successful classroom teaching experience, some teacher education experience, and a working knowledge of Indian and Metis issues in culture and education. Equivalent combinations of education and relevant experience will be considered.
Salary: Commensurate with education and experience, in the starting range of \$31,645 to \$36,766 per annum plus a competitive benefit package.

Note: This is a term position with a good possibility of extension and renewal.

Location: Regina**Deadline for receipt of applications:** July 13, 1990

Please forward applications and direct enquiries to:

R. James McNinch, Director
Saskatchewan Urban Native Teacher Education Program
505-23rd Street East Saskatoon, Saskatchewan
S7K 4K7 (306) 934-4941

The Gabriel Dumont Institute has permission from the Saskatchewan Human Rights Commission to hire affirmatively.

Mistatimwak (Horses!)



Louis Gladue, Earl Rose, Gary LaPlante

Photo Credit: Miriam McNab

by Arlen Anderson

More than 200 years ago, horses arrived in this part of the country. They came from the South, introduced in the Gulf of Mexico by Spaniards. Traded, given and stolen, they made their way North to become essential to the way of life of the Plains Indians and Metis, and dear to their hearts. The "big dog," "medicine dog," or other derivative of the previously-used beast of burden, first arrived in small numbers and gradually, as herds grew, rose from being used

only for pack animals, to riding animals, and to the specialized task of buffalo hunting.

In those days, owning a horse gave a man an edge. Finding food was more reliable. Travel was easier and faster. Buffalo hunting was revolutionized into an exciting and dangerous chase alongside a stampeding herd at breakneck speed across the gopher-hole-ridden prairie. Daring young men would leap from their horses onto the shaggy backs of the buffalo and with quick preci-

sion, the smell of sweat and dust in their nostrils, run across the top of the moving mass of animals to safety.

Horses also gave warriors an edge in battles. Against a horseless tribe, mounted warriors could rout a village in a matter of minutes. The only weapon more powerful was the gun. The warrior with horse and gun was indomitable.

Daring and dangerous also, were the long treks young men would make on foot to neighbouring tribes to come back riding, chasing a herd of

the valuable animals stolen from under the noses of their previous owners. The best ones were kept right in the middle of the camp. They were the most difficult to steal and the most sought-after.

In the long hours of such a journey, a young man might be dreaming of the woman he wished to make his wife. How brave he would look when he returned with these horses! He would ride right into the village, past all the people. She would admire his prowess and the large number of horses he now owned. And later, he would present her father with a few of the best ones and hope that he might be granted permission to marry her. He thought of others he would give horses to, of the meat he would bring home to the people, and of the races he would win. Among these fine, proud animals would surely be some winners. He would keep one, work it and train it. It would be his buffalo horse, trained for the hunt, and trained to dance. And next summer, after the Sundance, when the people are all gathered together, he would perform the Horse Dance with it. Yes! His

horses were going to bring him honour and prestige. The people would admire him!

As the prairie herds grew, the skill in horsemanship did too. Plains Indians and Metis became expert in handling, riding, breeding and training the animals. By the turn of this century, they were acknowledged as one of the foremost equestrian peoples of the world. When the buffalo were depleted, and pemmican no longer needed, horses were still a favorite animal of the Plains Aborigines. Some amassed herds of hundreds.

Today, whether in riding, racing or rodeo, horses are still close to the hearts of Native people. In the sleeping dreams of old men, the horses they used to know still appear from time to time. Their spirits must still roam the prairie, the same way the wind used to blow their manes and tails and their dust, long ago rearranged by quick hoofs. Perhaps the wind still carries echoes of their lusty calls and the thunder of the chase to suddenly prick the ears and quicken the pulse of peaceful pasture-grazing horses today.

Waterhen Buffalo Ranch



Photo Credit: Lauralyn Houle

by Lauralyn Houle

Speaking of history, if one looks across the pasture at the Buffalo Ranch, situated on the Waterhen Reserve, one

can let their imagination flow and almost visualize the scene of the prairies years ago.

In the early 1800's the buffalo were plentiful, provid-

ing the plains Indians with a majority of their subsistence economy. Since last fall Edward Runningaround has been part of a project to help restore and maintain the buffalo. Edward spent 6 weeks last fall learning the ropes on how to take care of buffalo. He admits that he was a little leery of this wild animal and he spent a few sleepless nights wondering what he had got himself into. However, for the past few months Edward's attitude has changed quite a bit. Talking with Edward, as we drive across the pasture, one thing that comes across real clear is - his love for the buffalo that he has come to know.

He tries to find the right words to describe what it is like to take care of these animals. "Once the buffalo gets in your blood you don't want to do anything else".

The buffalo have definitely

gotten into Edwards blood.

As he gazes across the pasture he thinks of long ago and says "I never thought I would ever see a buffalo standing out here on these prairies."

Last September the band started with 56 head, there is approximately 100 buffalo at the ranch now, this includes 8 bulls.

At feeding time, Edward fills the pail's with oats and drives out to the middle of the pasture and calls in his buffalo. If you've ever been on a farm at feeding time and hear a farmer call in his cattle, well hearing Edward call in the buffalo is no different. Only he speaks to them in Cree. Others, he says try to call them and they do not listen. "They know", Edward says, "the sound of my voice. They act different when someone is with me."

I was told before going out to the Buffalo Ranch (in a joking way of course) to get a picture of someone riding a buffalo. Well, no such luck

but I did pet one.

His name is Buffy and he was born a twin, like other animals who give birth to twins, usually one is rejected. Buffy was rejected and left in the bush. Since finding him he has become Edward's Buffy. As we were standing in the pen with this 7 month old buffalo (who by no means is small, and yes, has got horns) he prods Edward in the leg. Edward laughs and says that "sometimes Buffy plays rough."

DEAR NEW BREED:

I enclose a cheque for \$107.00, of which \$7.00 is for a subscription for 1990. The remainder is a donation to your superb publication. New Breed should be actively and financially supported by all levels of government. Good luck with your fundraising efforts.

Donna Greschner

Local

Cumberland House Celebrates 100 Years of Education

**MITAHATOMITANOW
ASKI KISKINAHAMA-
KEWIN**

Cumberland House residents are justifiably proud of their educational history and tradition. A celebration to commemorate 100 years of education in Charlebois School and the first ever grade twelve graduation class was held 4 to 8 June, 1990, in the northern community of Cumberland House. The festivities started with the opening ceremonies, which included singing the "Centennial Education Song", on Monday, 4 June.

A photo gallery highlighting the history of Cumberland House was opened and arts and crafts displays were also available for viewing, as were various student made displays. Other events during the week included cultural activities such as workshops on square dancing and bead work. Tours of the old schoolhouse, which is still standing, were conducted. The talent night was also well received. A time capsule - to be opening 2090 - was another part of the celebration. A variety of materials were placed in the capsule. What people a hundred years from now will think

about the contents of the capsule is pure speculation.

On Friday, 8 June, the Honourable Ray Meiklejohn, Minister of Education, arrived. He, along with Mayor Lennard Morin and Chief Pierre Sette, took part in the sod turning at the site of the Cumberland House recreation complex, which is to be completed this year.

The first ever grade twelve graduation exercises were held at the Northern Village Hall. The Minister of Education presented diplomas to the fourteen students who graduated: Ashley Allard, Glenda Bird, Susan Carriere, Bert Chaboyer, Earl Crane, Jason Deschambeault, Joseph Dussion, Jennifer Fiddler, Elmer Fosseneuve, Norman Kadachuck, Norma Lambert, Heather McAuley, Rhonda Nabess and Monica Sayies. Following the exercises the graduates led a grand march to Charlebois School for the ceremonies and banquet.

To commemorate the celebration a booklet, "Charlebois school centennial 1890-1990" was produced. (People who would like a copy of the booklet can call Charlebois School at 888-



The Graduands

Photo Credit: Jody Hanson

2181). Here, in the words of the committee, is part of what they have to say about the history of education in Cumberland House.

"Education did not "begin" in 1890 in Cumberland House. We have been teaching our children the language, culture and skills of our people for many centuries. Everything that was needed to survive and succeed in life was handed down to the young.

At a time when the discipline of a formal system of education was considered an interference to the liberty of wholistic education provided to children by their parents and grandparents, community members erected a log schoolhouse in Cumberland House.

The 1989-90 school year marks the one hundredth anniversary of Charlebois School. It is also the first year that Charlebois school has offered grade twelve. Fourteen students will graduate this year."

The overall atmosphere of the entire week was pride - in the community, in education, in future plans and in having outside people join with the residents of Cumberland House in their celebrations. And join in they did. In addition to the Minister of Education, representatives from Gabriel Dumont Institute, Northern Lights School District Board mem-

bers, representatives from Saskatchewan Education - Northern Branch, many former residents, well wishers, officials and media representatives gathered in Cumberland House. Jim Durocher, president of the Metis Society, said, "It is good to see Cumberland House getting a grade twelve programme. Metis students need the skills to compete and now they can get their education at home, rather than having to go south to finish high school. As Metis people move towards self-government we need to have own people educated so that they can assume responsible positions".

Cumberland House residents are proud of their history of education. Ovid Chaboyer summed up the approach to development in education when he spoke about how Cumberland House has always sent their students out to finish high school. Formerly, people in Cumberland House felt that by exposing students to both cultures, they would learn the skills necessary to survive in the world away from Cumberland House. Now, however, things have changed. Cumberland House has reached the point where it is developmentally ready to have grade twelve. The community wants grade twelve to be offered locally.

Charlebois School has a

local school board and is part of the Northern Lights School Division. Dennis Lokinger, the director of Northern Lights School Division, has a personal as well as a professional interest in education at Cumberland House, as he was formerly a teacher and principal at Charlebois School. In agreeing with the remarks Ovid Chaboyer made at the graduation banquet, he noted that "Cumberland House has been very careful about the educational goals they have set. The school and the community have a very close relationship and the local people have ownership of the idea of having grade twelve offered in Cumberland House. The idea will work because the people support it, not because outside agencies told them to have grade twelve".

The graduation exercises were followed by a banquet at the school, presentations of awards and gifts, and a community dance. The graduating students of Charlebois have a variety of plans - and most of them want to attend university or technical school. Those who decide to pursue further education will join the ranks of those from Cumberland House who have gone on to make their mark in education, government, law and literature.



Photo Credit: Jody Hanson

Sod Turning: A Recreation Complex
for Cumberland House

Gaming Commission Advises New Breed to Mobilize Locals

The Saskatchewan Gaming Commission has rejected the application for a multi-hall-bingo license for the Saskatchewan Native Communications Corporation (SNCC) (New Breed). The proposal was designed to enable New Breed to secure Bingo dates directly with Hall Managers and be responsible for meeting terms and conditions as outlined by the commission. It was also designed to meet the production and distribution costs for the only remaining monthly Native newspaper in Saskatchewan.

The commission deliberated over this first time request for approximately one month before handing down their decision. A decision, while although disallowing a multi-hall license, does not reject the concept entirely.

Mr. W. M. MacRae, Chairperson for the commission wrote in the June 19 rejection

letter, "I suggest that you mobilize the support of your locals...". The motion from the commission which outlines the alternative to the multi-hall-license states, "that the multi-hall licensing proposal as put forth by the New Breed Journal representatives can not be approved; however, as the Commission does support the cultural and educational aspects of the community benefit that the New Breed Publication offers, it is prepared to expand the spending plans of the constituent members (ie: Metis Locals) to permit contributions of their bingo revenue to the New Breed Publication in proportion to the educational and cultural aspects of that publication as applied to an acceptable and reasonable budget for the publication."

This suggestion is workable according to Gary LaPlante, Chairperson for the

SNCC. "Although we are very disappointed in the commission's decision we have been assured by some of our locals that they will apply for an additional budget item on their license to raise funds for New Breed," he stated. "We feel very confident the commission will act in good faith and grant them the right to fundraise for New Breed as Mr. MacRae suggested in his letter," he added.

Ona Fiddler-Berteig, the Editor/Manager for New Breed expressed her concern regarding the commissions decision. A decision which will not be appealed. "I believe that our locals will act to ensure that New Breed remains the only monthly Native newspaper in Saskatchewan," she stated. Ms. Fiddler-Berteig emphasized that the commission was aware that the majority of Bingo players were Native and that they understand that

Local

"New Breed is one organization which would give something back to the Native communities that is cultural, educational and tangible: New Breed."

Mr. Milton McKay will be contacting specific locals to ask for their support and to assist them if necessary in applying for the additional changes required to fundraise for New Breed.

"Advertising and Bingo are presently the focus of our fundraising activities," Mr.

LaPlante emphasized. He further added that the corporation was applying for a charitable number and that proposals were being sent to foundations and corporations for donations. "We are investigating every possible avenue to ensure that New Breed does not shut down. We will continue to rely on our people to help protect our most viable communication tool, our newspaper," he emphasized.

Rosthern Hotel

Back to Batoche Days
July 27, 28, 29, 1990

P.O. Box 547
Rosthern, Sask.
S0K 3R0
Phone: (306) 232-4841

Book Early to Guarantee Rooms

Twelve Steps to an Environmentally Friendly Culture

by Paul Hanley

As we become more aware of the environmental problems, people are beginning to take steps to rebuild society in ways that help to conserve nature.

Here are some of the ways that people can participate in creating a more environmentally-sound culture.

1. Nature Literacy Are there two kinds of literacy? One, when we can't read words, the other, the inability to read the book of nature. There are tens of thousands of species

of plants and animals, each with something to tell us; many are medicinal, all help us to understand the meaning and purpose if nature and ourselves. A culture close to nature learns to appreciate the unique values of other species; this knowledge can often be found in the oral tradition of people that live firsthand with nature.

2. Study cultural traditions Studying the history and traditions of the original peoples of an area are an important way to learn to understand and cooperate

with the ecosystems; the Native cultures are rich in natural lore, stories about the land, and specific adaptations to the local environment.

3. Humility One of the most important lessons we have to learn is humility. Because of our power over nature, man has learned to be overly proud. As we come to learn we are dependent on nature, we can regain the humility that helps us to cooperate within the ecosystem.

4. Redress the grievances of Native people If the domi-

Environment

nant culture wants to benefit from the Native culture, it must show respect by acknowledging Aboriginal rights, such as land rights, and begin to consult with Native people about all developments that affect them. Including First Nations in the constitution would be a logical first step.

5. Traditional economies Traditional industries such as trapping, fishing, and berry and rice harvesting could be expanded with investments, research, and marketing assistance. These industries can help people develop the northern economy without damaging the environment.

6. Study Natural science Nature oriented culture and Western science is a potent combination. Sciences, such as ecology, are appropriate avenues for career training.


7. Explore religious traditions Native religion and elements of the Christianity and other religions contain values that assist us in developing an environmentally-friendly culture. The World Wildlife Fund operates an

international Network on Religion and Conservation. Contact the WWF at 60 St. Clair Avenue East, Suite 201, Toronto, Ontario M4T 1N5 for more information.

8. Get out in the wild People need to reestablish their relationship with nature by firsthand experience. Camping, canoeing, and hiking get us into wild places. Our style of camping should reflect our feelings about nature, don't litter.

9. Change your lifestyle - it has an effect on culture Everyone can alter their lifestyle so that they can cut down their negative effect on the environment. Use less energy by improving the seals and insulation in your house or by reducing the number of trips taken by car. Cut down on paper consumption and recycle what you do use. Both of these can help to preserve Native communities which are threatened by our societies demand for power and paper.

10. Understand the issues Educate yourself about the issues, such as pulp and paper



CLIFF'S LUMBER SERVICES

Box 430
LEASK, SASK. S0J 1M0

Clifford Tawplism
President
Res: 466-4869

Office
466-2056

Clifford Tawplism Jr.
Manager

Saskatchewan's Own Delvin Kennedy - Once a Lamanite Generation Performer

Profile

by Lauralyn Houle

Saskatchewan's own Delvin Kennedy who originates from Little Pine Reserve, was once a performer with the Lamanite generation.

The story starts back when Delvin was just a little guy. This is how he told it. "Back when I was a little boy about ten years old. They (the Lamanite generations) came into town (North Battleford) they were on their first cross-Canada tour. This was back in 1971-72."

According to Delvin, about forty people showed up for the show. They made a lasting impression on one observer in the audience. Ten year old Delvin was impressed by the proudness of those Native people and the way they projected that pride. His thoughts were "to someday be a part of that group." Ten years later Delvin's dream became a reality. In 1982 Delvin attended Brigham Young University after graduating from grade 12 at Cutknife High, he auditioned and secured a part in the group. Delvin's dancing started at a young age, a gift that was given to him.

Many know Delvin today for his Hoop-Dancing. This dance was taught to him while at BYU by two Navajo members of the group. Delvin's words are, "I was honored by receiving this gift."

For the three years that he attended BYU, Delvin travelled with the group to such places as: China, Phillipines, Taiwan, Peru, Brazil, Mexico, England, Switzerland and West Germany.

Delvin's trip to China gave him the opportunity to walk the great wall. He quickly adds a piece of history for us, "Mo Sa Chung once said you are not a man until you walk the great wall. So I consider myself a man according to this Chinese legend."

Being part of the Lamanite generation to Delvin was an experience that will always be valued and cherished. "I got to see a lot of the country. Got really close to the other performers. We were like a huge family. Met a lot of other people of other culture

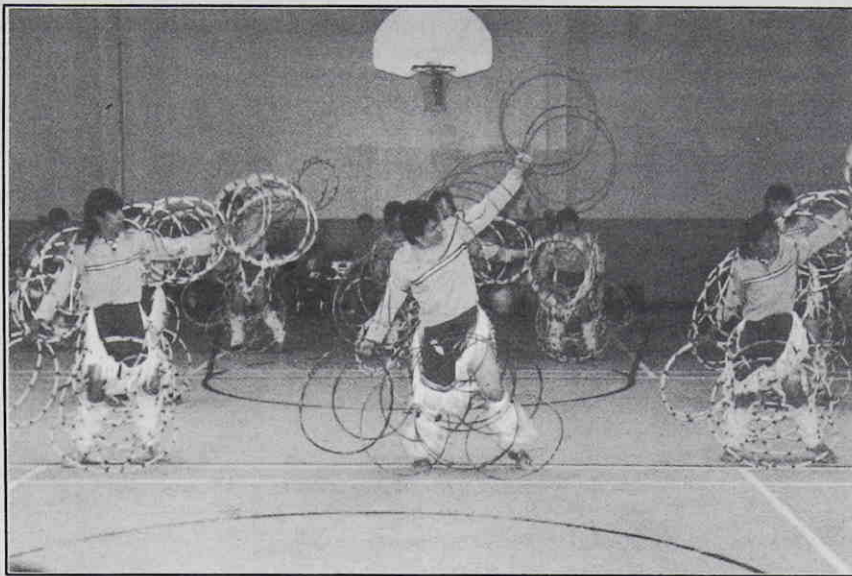


Photo Credit: Rick McKay

Delvin Kennedy and the St. Mary's Hoop Dancers

backgrounds." But probably what Delvin values most is the opportunity to be able to share his gift of dance with others across the world.

Delvin chaired the committee which organized the ins and outs of the performance in Saskatoon. His expectations were, "I really wanted the people, our people, to feel what I felt at the time I was performing in the show. I wanted them to feel proud of who they are, proud of Canada, as a multicultural society. More so for the Native people, I wanted them to feel they here we have an opportunity to see our culture to be proud of our traditions, but to also have an opportunity to move on to get an education, because the performers are all students also, so they are excellent role models."

Being part of this group of professional performers does not necessarily mean one is an actor acting, according to Delvin. "Anytime you do something you grew up with, you are a professional because it is part of you."

Performances such as the Lamanite generations help people to retain culture. Delvin is an advocate in believing that people need to get to know their roots, be it Metis, Indian, English or French, one should get in touch with one's ancestors, one's heritage. It gives one an identification which is very important.

Being a dancer since a young boy, Delvin was asked

what it meant to him. "Dancing for me is a form of prayer, it is where you are honouring the Creator, the earth, the people. When one is dancing they are actually saying look you are beautiful, I'm beautiful."

What about dancing in a performance, is that the same or is it different?

"A performance whether on stage or at Pow Wows is not a performance as such. It is a spiritual experience, I get really high on dancing. I do not need alcohol, drugs or chemicals to get me high. I can do it naturally by dancing. A traditional Indian doesn't abuse drugs or alcohol. They live a pure life; a good life."

Dancing, to Delvin is a religious experience, for him it is going back to the past and understanding the birds, the plants and the animals. In fact, that is what Native Traditional dance is, is mimicking birds or animals. Fancy dancers are mimicking a deer that has a lot of stamina, a lot of leg power; jingle dress dancing is graceful - again some bird has those qualities.

When you're dancing you are trying to evoke spiritual qualities from one's brothers and sisters, the birds, the plants, the animals, because all possess spirits and have powers to help us. Delvin is enrolled in education, majority in English at the University of Saskatchewan. He is also a candidate for the Role Model Program and does Cross-Cultural workshops

and their people, it gives these students pride and an identity of an integrated the past with the present.

For Delvin, teaching the Hoop Dance steps was only a small part of what they went through together. It was being patient and persistent with the students to start to feel good about themselves, it was encouraging them to dream, to dream in a big way. By the students learning the dance it gave them respect for their own cultures.

What makes this group unique also is the fact that they are not all Native students. There is one Oriental and one Irish, and four of the group members are girls. This is a change from tradition having girls do the Hoop Dance. However, Delvin says, "In ancient society everyone was equal because everyone had a part in survival of the band or village. Historically, women have always taken part in some aspect of survival of their people. So there were warrior women in the past, why shouldn't we have warrior women today?"

Today Delvin goes on to say, "Women at Pow Wows dance the mens traditional dance and the men's grass dance. Cultures change, in order to survive they have to continue to change with the times. Traditions need to have some slack, so as not to inhibit the growth of people." Another example that Delvin informed me of is in the Hawaii culture it was the men that did the Hula Dance - swaying the hips - talking with the hands. Then the women started to dance it, and judging by the roar of the audience during the Lamanites Hula dancers I didn't think anyone minded that this tradition has changed over the years.

Over all Delvin says, "Dancing is honouring God for giving us another day, giving thanks. No matter what culture, whether men or women, dancing is a celebration of one's self."

New Breed's Advertising Representatives

Wanda McCaslin and Rick McKay
call 1-800-667-7622 or (306) 653-2252

Rod Jeffries

World Championship
Quarter Horse Show
1987



Rod Jeffries - Not Allways Horsing Around

by Lauralyn Houle

Historically, the horse has been part of Native culture since the eighteenth century. Some say that the horse came from the east (Europeans) others say it came from the south (Spanish), and some Native people say that the horse has always been a part of their culture. They say it was always there. Regardless of the history, written or oral, many Native people continue to value and use the horse both recreationally and as an integral part of their life.

Rodeo circuits and racing have dominated the media coverage regarding the use of the horse. However, for Rod Jeffries his relationship with horses is in yet another arena. The show arena. Rod owns and shows horses in the amateur Quarter Horse Association in Saskatchewan and Alberta.

Rod is a Cree/Mohawk Indian. He was born in northern Ontario and lived in various places in Saskatchewan during his childhood. Having

lived most of his childhood years in Native communities Rod grew up around horses. At the age of 13, Rod purchased his first horse, a grade gelding. He eventually graduated to Quarter Horses, showing them at open shows throughout Saskatchewan.

In 1978, Rod made his debut at AQHA Shows with his Sir Quincy Dan Mare; Opies Heidi. In 1980 Opies Heide became the QHAA Champion Senior Reining Horse of the Year. Rod still owns this mare and two of her foals by the reining machine Solanos Peppy San. He temporarily retired after this in order to further his education. Rod graduated from the University of Saskatchewan with a B.Ed.

After eight years away from the show ring Rod was anxious to get back. In March, 1987 Rod teamed up with "Cagey Jack Parker". Rod says, "that Parker, although a three year old, was an excellent horse to begin showing with again. He has

Twelve Steps to an Environmentally Friendly Culture

developments, uranium mining, and power production. Find out how these developments affect Canada's cultural minorities, as well as the impact on people in general.

11. Share your views Let others know how you see things, especially government officials. Elected representatives gauge public opinion by the number of letters they receive.

12. Join environment groups

Environment groups, such as the Saskatchewan Natural History Society or the Environment Society are effective lobby's for change and public education. Their activities over the past couple of decades have finally achieved popular support. Contact the Saskatchewan Eco-Network at 219-22nd Street East, Saskatoon, Saskatchewan S7K 1G4, for information about a variety of environmental groups.

Profile

a super disposition. Nothing ever seems to fizz on him in or out of the show ring."

Rod began to show "Parker" in five amateur events: halter geldings, hunter under saddle, western pleasure, equitation and horsemanship. At this time, Rod hired Vicki Braun as his trainer and coach. Together Rod and "Parker" qualified for the Canadian Nationals in five amateur events.

- Cagey Jack Parker and Rod's Record
- 1987 World Champion Amateur Three Year Old Gelding
- 1987 World Champion Three Year Old Gelding
- 1987 High Point Junior All Around Horse - Saskatchewan
- 1987 High Point Amateur Gelding - Saskatchewan
- 1987 Circuit Champion Gelding - Wild Rose Circuit - Alberta
- Amateur Register of Merit - Amateur Quarter Horse Association

sociation
Amateur AQHA Champions - the first in Saskatchewan to achieve this.

Rod also owns and shows "Red Winds Hobby" a bay mare. Together, Rod and "Red Winds Hobby" have been competing in Amateur Western Pleasure Division.

- "Red Winds Hobby" and Rod's Record:
- 1988-Gold Rush Two Year Old Western Pleasure Futurity Champion.
- 1988-Canadian National Champion Two Year Old Snaffle Bit Western Pleasure
- 1989-Quarterama CFF Three Year Old Western Pleasure Reserve Champion
- 1989-Schenley Challenge Three Year Old Western Pleasure Futurity Champion
- 1989-Wild Rose Junior Western Pleasure Curcuit Champion
- 1989-Gold Rush Three Year Old Western Pleasure Futurity Champion
- 1989-CSBA High Point

Three Year Old Western Pleasure Champion - Western Division

22-AQHA Junior Western Pleasure Points in Unlimited Showing
1990-Country Classic Non-Pro Western Pleasure Futurity Champion Red Deer

To support his family of horses Rod has been employed as the Executive Director of the National Native Association of Treatment Directors (NNATD) for the past six years. His hard work and dedication has built this non-profit organization into a successful advocate for healing Native people across Canada.

Rod will be leaving his position at NNATD in September in order to devote his time to Keweyonnahta Human Resource Group. A Consultant Firm with his sister Judalon Jeffries.

However, Rod plans are to continue to ride into the show ring with his prize horses.

SUBSCRIBE TODAY

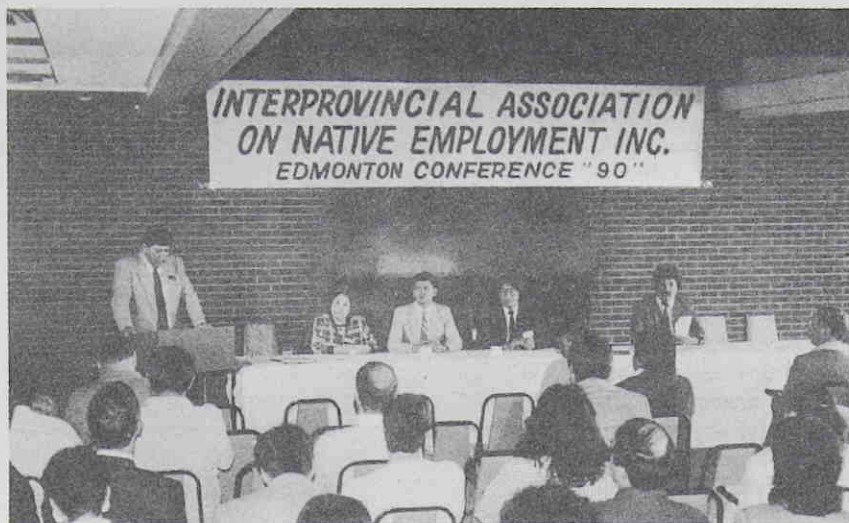
Produced by:
Saskatchewan Native Communications Wehta
Matowin Corporation

#3 173 2nd Avenue South South (Bay 202)
Saskatoon, Saskatchewan
S7K 1K6

NAME	DATE
ADDRESS	POSTAL CODE
To: Dec 31, 1990 @ \$1.00 per month (prorated)	
<input type="checkbox"/> New Subscriber <input type="checkbox"/> Money Order/Cheque enclosed <input type="checkbox"/> Please invoice (Business only) <input type="checkbox"/> Bulk Order _____ Issues (multiples of 10)	

Provincial

Interprovincial Association on Native Employment - Annual Conference



I.A.N.E. President Lyle Bear - opening remarks.

Photo Credit: Milton McKay

By *Milt. McKay.*

"Moving toward a meaningful future" was the theme of the 14th annual conference of the Interprovincial Association On Native Employment (I.A.N.E.) which was held on June 6th, 7th and 8th in Edmonton, Alberta.

I.A.N.E. is an association which evolved from a growing concern with the employment barriers that inhibit native people from having a meaningful impact on the labour market. I.A.N.E.

recognizes that these barriers are the result of a long term and on going interplay of complex economic, social and cultural factors. I.A.N.E. is dedicated to developing an appropriate forum in which Native employment issues may be better understood and addressed.

The membership of I.A.N.E. is comprised of interested persons representing industries, unions, governments and Native com-

munities and organizations. The Prairie provinces each maintain their own Provincial chapters. A nine member board of directors is elected annually from the existing membership.

During the conference Lyle Bear, president of I.A.N.E., was re-elected for his second consecutive term of office. Mr Bear stated that... "The purpose of the 14th conference of I.A.N.E. is to create an environment in which each participant has the op-

portunity to share their knowledge and experience with other participants as to how the labour force can be better utilized for and by Native people." He explained that the panel discussions, small group discussions and workshops that were held at the conference were designed to create and enhance discussion on issues related to: employment equity, Native community employment, migration adjustment & Native employment and resource projects in relation to Native employ-

ment. Mr Bear also stated that he was particularly pleased to see that participants of the conference came from a wide segment of the employment spectrum. Participants represented organizations such as: Native associations, federal and provincial governments, private corporations, major banking institutions and major corporations involved in resource development. There were also a number of participants who attended on personal individual basis.



Photo Credit: Milton McKay

The Ivan Ahenakew Award 1990

Under Ivan Ahenakew's direction and leadership a strong foundation was built upon which I.A.N.E. was able to grow and develop.

I.A.N.E. recognizes that without Ivan's inspiration and dedication to Native employment issues the association would not be in exist-

tence today.

The Ivan Ahenakew award is presented annually, by the board of directors of I.A.N.E., in recognition of the individual, company or organization that has contributed in a significant manner towards the training, employment and development of Native people, and who has demonstrated a commitment to the development of Native people in general.

The Ivan Ahenakew award is presented annually at the I.A.N.E. conference. Ivan was born on the Sandy Lake reserve, May 11, 1918. He was a veteran of the Royal Canadian Air Force through which served his country for a total of five years. He was a councillor for the Sandy Lake Band and also employed with the

Department of Indian Affairs as a Project Supervisor.

The 1990 recipient of the Ivan Ahenakew award is Clare David Gitzel. Mr Gitzel is and has been the Human Resource Manager of Amok Ltd. for the past twelve years.

Prior to his present position, Mr Gitzel's history includes twenty six years of service with the R.C.M.P. He made a significant contribution to the development of the Special Indian Constable Program.

In his present position with Amok Ltd. Mr Gitzel has

demonstrated significant ongoing commitment toward the Native people of Northern Saskatchewan. Mr. Bear stated "...Through Mr Gitzel's persistent efforts, and Amok's employment policies which reflect commitment to the employment of native people, a large number of Natives of Northern Saskatchewan have and continue to benefit from the Amok Mining Project. In recognition of his past and present contribution, I.A.N.E. is proud to present Clare Gitzel with the Ivan Ahenakew Award."



Photo Credit: Milton McKay

Clare Gitzel receives Ivan Ahenakew Award from Lizette Ahenakew

Interprovincial Association on Native Employment Inc.



P.O. Box 8459
Saskatoon, Saskatchewan
S7K 6K5

This Ad Sponsored by:



Native Organizations • Governments • Industries • Unions

Provincial

Regina Mosaic: May 31 - June 2, 1990

by Karen LaRocque

Mosaic is a three day festival displaying the various cultures' customs and traditions present in Canada. In Mosaic there were eighteen pavilions scattered around various locations of the city. This was the fourteenth year of Mosaic's existence. Next year we will be celebrating our fifteenth anniversary and the celebration will be an extravaganza well worth one's participation.

May 31st, June 1st and June 2nd, 1990 were the dates set for Mosaic '90. The Riel Local Incorporated sponsored the Riel Metis Pavilion for the eighth year. The Ambassadors were Ray Hamilton and Karen LaRocque and the Youth Ambassadors were Ken Desjarlais Jr. and Corinna Hayden.

In dealing with the Riel

Local Inc. as Ambassador of the Riel Pavilion for the last couple of years, I have become educated in regards to the philosophy of Riel Local Inc. I found that the local never makes any great amount of money on Mosaic and there have been years when they haven't even broke even. Mr. LaRocque's reasons for partaking in Mosaic year after year is to display the Metis culture, customs and traditions and give the non-Native community an opportunity to participate and rub shoulders with our Aboriginal people.

Over the years we always wanted to show both sides of our unique and distinct culture, customs and traditions, the Indian and the European. Our star studded line up of entertainers enabled us to accomplish this.

The Master of Ceremonies

was Mr. Harry Daniels. Harry has made a name for himself in both the Native and non-Native community and with his expertise on Metis culture, he proved to be a great asset.

For the Indian side, we had the Stoney Eagle Singers and Dancers. The highlight of their performance was the hoop dance performed by Kirby Littlelent and the round dance which encouraged audience participation.

The European influence on Metis culture was presented by the Riel Dancers. The highlight of their performance was the Red River Jig, which is derived from Irish and Scottish jigs and from traditional Indian dance steps. It allowed for audience participation. Some of the old pros got up and strutted their stuff and first-timers gave it a shot to test their



skills.

Accompanying the Riel Dancers were the Country Lads. The smooth styling of fiddler Steven Burns proved to be a great drawing card.

On Friday and Saturday night Native designers Bev Loto and Lois Standing did a short fashion show. Their valuable time, energy and talent was a crowd pleaser.

The Riel Metis Pavilion

was graced by the presence of numerous V.I.P.'s. This year C.B.C. television news broadcast the weather from our pavilion and Cineset Productions from Saskatoon filmed a portion of an educational film called "In Perfect Harmony" at the pavilion.

We are proud of our contributions towards enhancing cross-cultural relations in the province.

C.M.H.C.: ALLEGATIONS OF MANIPULATION

by Dan Stifle

Native subsidized housing corporations are common within Saskatchewan. Every major city has at least two of them which are run by a board of directors operating under certain regulations and guidelines as set forth by the Canada Home and Mortgage

Corporation (C.M.H.C.). According to Dave Bell of the C.M.H.C., their policy is to "not interfere with the running of these non-profit housing corporations with the exception of seeing that they follow the regulations and guidelines set out."

However, in the case of the Battleford Urban Native Housing Corporation (B.U.N.H.), there seems to be a situation that contradicts this policy.

Ralph Kennedy, past Chairperson of B.U.N.H. explained how this situation began approximately two and one half years ago. B.U.N.H.'s previous housing manager was dismissed, under the advice of legal council, for misusing the corporation for personal gain. This problem had apparently been ongoing for a number of years before the board of directors stopped it.

Mr. Kennedy stated that, "C.M.H.C. representatives took our action as being irresponsible." C.M.H.C. then appointed an interim housing manager on a thirty day contract or until the B.U.N.H. board proved itself more professional. Dave Bell of C.M.H.C. stated that, "all hiring and firing of B.U.N.H. personnel is done at the discretion of the B.U.N.H. Board of Directors," and only, "if they re-

quest or agree, then can you put an interim manager in place."

Two years ago, C.M.H.C. allowed B.U.N.H. Board of Directors to begin advertising and interviewing for a permanent housing manager. A suitable applicant was found who met both B.U.N.H. expectations and C.M.H.C. eligibility guidelines. C.M.H.C. would not give final approval though, and so the interim manager continued in his position.

Again this spring C.M.H.C. gave direction to the B.U.N.H. board to advertise and interview for a permanent housing manager. The same candidate as two years ago was selected, according to B.U.N.H. expectations and C.M.H.C. guidelines. Mr. Kennedy stated, "we have not received any direction on whom we hire, and still our thirty day interim manager is filling this full-time position."

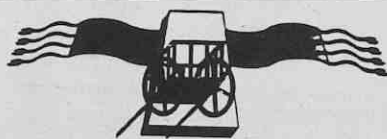
"Now comes the real problem that this corporation is faced with," says Mr. Kennedy. He alleges that their interim manager, "is also manipulating our corporation to his advantage," and that in May, 1990, "has been

charged by our staff for sexual harassment." When asked to discuss the allegations regarding manipulating the corporation for personal gain, Bill Carson the interim housing manager for B.U.N.H. replied, "no comment". In regards to the allegation of sexual harassment, Mr. Carson stated, "the Human Rights Commission threw it out." Bill Rafoss of the Human Rights Commission stated "that it was dismissed, there was not enough evidence to proceed."

C.M.H.C.'s response to these matters was articulated by Dave Bell. He stated that the interim manager was, "their employee (B.U.N.H.'s) and that we have no details."

Mr. Kennedy feels that B.U.N.H. is being "mistreated and manipulated by C.M.H.C.; that the whole system is a farce and that they have absolutely no say in what can and cannot be done." He asks only to have these problems and differences worked out.

Dave Bell of C.M.H.C. stated that, "We have been trying for two months to set up a meeting to discuss our differences."



The Metis Society of Saskatchewan

Eastern Region 11

Extends Best Wishes To The
Miss Metis Canada Pageant Contestants
at Batoche '90

Eastern Region 11
Box 185
Archerwill, Sask.
S0E 0B0

Area Director: Clarence Campeau

phone: (306) 323-4244

Provincial

FINAL REPORT - METIS CONSTITUTION COMMISSION OF THE METIS SOCIETY OF SASKATCHEWAN - JUNE 7, 1990

BACKGROUND INFORMATION

Section 19 of the Metis Society of Saskatchewan By-laws provides for a constitutional process for the purpose of ensuring the "development of political and organisational structures consistent with Metis self-government". It also provides that the Provincial Metis Council shall set the terms of reference of the Commission. These terms of reference were adopted by the Provincial Metis Council in June 1989 and the Commission based its work on that mandate.

Section 19 also provides for a Metis Constitution Conference to be held within two years of the adoption of our current By-laws, which were adopted in 1988. The Leader's Summit in November 1989 at Prince Albert passed a resolution setting the Metis Constitution Conference to coincide with the MSS Annual Assembly in July of 1990. As such, the results of the Commission will be decided upon at the Conference in Batoche next month.

HEARINGS OF THE COMMISSION

The Commission began its work by sending a discussion paper entitled, Models of Metis Political Structures, to all of the Locals and members of the Provincial Metis Council. The purpose of the discussion paper was to help stimulate ideas and discussions, with no particular position in mind. The Commission also developed a pamphlet containing the terms of reference and a notice of the hearings.

The Commission began its Hearings last fall by arranging for discussions at the Area/Regional level. This was followed by Hearings in some of the Locals, particularly those that expressed an interest.

The Commission has heard a wide range of ideas and concerns and had made every possible effort to put together Draft By-laws and Articles which reflect as

closely as possible those concerns and ideas. In any event, this document will be subject to amendments, additions, deletions and even rejection at the Conference. It is not binding on anyone until and unless it is adopted.

Some of the more strongly held views at the Hearings included:

- the need for more political accountability to the communities.

- the need for a restructuring of the Organization so that the community level leadership is not only informed of what is going on, but has a direct voice in decision-making. In this sense, there was wide support for some form of Assembly of Local Presidents.

- the need for greater accountability of the affiliates to the parent organization.

- that most of the work for continuing the political developments of the Organization, including a Senate of Elders and a Metis Elections Act could be carried out as part of the work of the restructured Organization (involving Local Presidents).

- the need to retain the current Regions/Areas for the purpose of representation and appointments to the affiliates.

SELF-GOVERNMENT GOALS AND METIS NATIONALHOOD

While dealing with our own internal by-laws and restructuring, it is important to note that this is taking place within the broader framework of constitutional changes for Canada as a whole. The government of Canada has committed itself to dealing with the rights of the Aboriginal peoples of Canada, including the Metis.

While it may be some time yet before our rights to land and/or self-government are recognized, we have to begin thinking positively and start preparing ourselves and our communities for that possibility. At the very least, we have to become more strongly organized at the community level, in order to

press for those rights, and keep the membership at the community level informed and involved.

Basically, as a people and Organization, we have to begin acting as if we have the right to self-government already, or that we have never given it up. Creating a Metis Parliament or Metis Legislative Assembly, and passing Acts, such as a Metis Elections Act, would show that we are serious in our fight for self-government and greater autonomy as an Aboriginal people.

In this context, we are also participating in the restructuring of our national organization, the Metis National Council. It is important that we create a strong provincial organization, along with a forceful national body. The Metis National Council could serve as the Metis Parliament for the Metis Nation in Western Canada. It is also the Metis National Council which represents us at the First Minister's Conferences on the Canadian Constitution. This restructuring of the MNC will probably take place this fall.

OPTIONS

There are basically two options:

1. Make no changes; and stick with the existing By-laws

- OR
2. Adopt a new set of By-laws and restructuring of the Organization.

If there is a desire to go ahead with the political restructuring, By-law 19 provides for adoption of new or amended By-laws at the Metis Constitution Conference by a simple majority vote (50% plus 1).

IMPLEMENTATION

If the Conference decides to adopt a new structure or By-laws, the next decision will have to be the timing of its implementation (coming into force). In this connection, there have been some

recommendations that the By-laws and structural changes could be adopted at the Conference, but that a provision be included in the By-laws that the new provisions do not come into force until a later date, in order to allow for a period of reorganization and transition.

There are basically two options:

1. The new By-laws and structure comes into force immediately

OR

2. The new By-laws and structure would come into force at some future date. This would be provided for right in the existing and newly adopted By-laws, so that it would automatically happen on the date selected.

For the sake of accommodating a reasonable transition and reorganizing, the Commission favours option 2.

The Commission feels that it would not be unreasonable to provide one year for the transition, with general elections under the new By-laws to be held between August 1991 and October 1991. This would also allow the current members of the Provincial Metis Council to serve their terms of office, as provided by the Annual Assembly resolution of January 1989, although it has to be assumed that they were aware of the By-law 19 process. That date also falls within the

current By-law provision that "elections for the Provincial Metis Council shall be held at least every three years".

CONCLUSION

The Commission, although under severe financial restraints, feels that it has fully canvassed the views of those members and Locals that have expressed an interest in the restructuring of the Organization. We encourage all Locals to fully discuss the enclosed Draft By-laws and come prepared to the Conference to provide their input into the direction which the organization should take.

The Commission also thanks the members and Locals who participated in this process, along with the members of the Provincial Metis Council and the Head Office of the MSS which facilitated our work by the use of the office, supplies and equipment. We also give special recognition to Prince Albert Local 7, who were extremely generous in supporting the work of the Commission, both politically and financially. The Commission also believes that the La Ronge Local deserves a note of congratulations for the many ideas and debates generated on this issue.

Editors Note: Please contact your area director or the M.S.S. office for copies of the proposed constitution changes and bylaws.

BOB ISBISTER & ASSOCIATES INC.

Business Consultants

- Starting, Expanding or Buying a Business?
- Do you have some equity?
- Need help developing a proposal?

• Business Plans • Feasibility Studies • Government Grant Applications

For dependable, personal assistance

Call or write Bob Today!

21 Mitchell Street, Saskatoon, Sask. S7H 3E9

• Phone: (306) 955-9131 • Fax: (306) 955-1864



1990 POW WOW DATES

Traditional Dance: Interview with an Elder



Photo Credit: B. Sayan

ELDER-Stan Cuthand

by *Lauralyn Houle*

Stan Cuthand was born on the Little Pine Reserve in northern Saskatchewan some 72 years ago. Over the years Stan's life has been dedicated to helping others in some way or another. Stan

is a retired Minister of the Anglican church. He is presently working at the Cultural Centre in Saskatoon as a writer and translator in curriculum development. In the Indian culture when one wanted to learn something, they did so by approaching

an elder. With summer days, comes Pow Wow days. So with this in mind, I went and asked Stan to share with us the ins and outs of traditional Native dance.

Where and how does Traditional Native Dance fit into Native culture historically?

According to Stan Cuthand, "In the old days, there was a man who was mourning for his wife, he was having a very hard time. He refused to eat and the people could not comfort him. One day he left going towards the south. The people went and got him and tried to feed him but again he refused. He headed south again and he fell asleep in the grass on the prairie, and he had a vision. In his vision people came to him and they had a drum and they taught him how to sing, and they were dancing. They told him to go back to his people and teach them that every time they request something to dance and sing. When he awoke he remembered the song and could see the grass blowing, that was the beginning of the grass dance.

That is where the customs of mourning came from -

after a period of mourning people usually dance; getting back into the circle.

Dancing is based on a belief system. A culture's beliefs are reflected in their form of dancing - Dancing is a celebration. Indian people's culture is a celebration. They celebrate life, events, seasons, death, birth, etc. etc.

Where does Traditional Dance fit into culture today?

"The Traditional Native Dance today is therapy. There is so much depression. A lot of young people have lost their identity and they can discover themselves through dance. Through "rituals" people begin to

have a practicing sense of identity. With the Plains Cree Culture they can use rituals, like dancing, as a form of therapy, a healing process. One of the elements of any ritual is socializing, people go there to socialize.

Also the drum itself is therapeutic. It puts people into a spiritual realm, the beat of the drum. The observers of a dance are also part of the feeling that the dancer themselves have. Through the beat of the drum and the watching, the dancers thoughts drift back to the

Continued Next page

Ochapowace Pow-Wow August 3, 4, 5, 1990

21 categories, point system

**Contact:
Ira Bear 696-2637**

Onion Lake Pow-Wow July 18-22, 1990

**Contact:
Floyd Whitstone
344-2108**

Poorman Pow-Wow (Kawacatoose) July 27, 28, 29, 1990

**Contact:
Margret Kay-President
Percy Poorman-Assist.Direct
835-2125
Box 218 Quinton, Sask.**

Carry-The-Kettle Pow-Wow July 20, 21, 22, 1990

**Contact:
Cora
Thomson
727-4512
Band
Office
727-2135**

Whitebear Pow-Wow July 13, 14, 15, 1990

**Contact:
Ivan Lonechild 577-2255
Band Office: 577-2461**

Sturgeon Lake Pow-Wow July 26, 27, 28, 1990

**Contact: Terry Daniels
764-5767
Chief Henry Daniels
764-8106**

1990 POW WOW DATES

Traditional Dance: Interview with an Elder ... Con'td



Photo Credit: B. Sayese

U.S.A. Flag Bearer - Gerald Cleveland; Milwaukee, Wisconsin

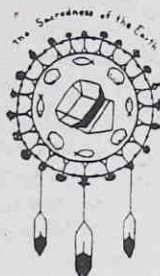
past - to the history of people. The beat of the drums stirs up one's imagination. The drumming picks up their psychological reaction it gives people the freedom to think - to visualize - to dream.

What it gives most I think is an "identity". A lot of the young people find their own way to heal; whether one's a dancer or observer people all have their own interpretations, they all take something that suits them. That is the freedom we enjoy, we are not like the churches who have to conform to a creed - all people find their own way. Historically we were a communal society - everything was done for the community. However each individual still had the freedom to find their own way, their own path.



Fish and Loaves Gathering

Sat. Aug. 4 and Sun. Aug. 5, 1990
at Green Lake Sask.



This is a call to all people, of all faiths, all races, all colours, to put aside our differences and stand together to "stop uranium at the source".

Camping • Speakers • Sweat Lodges • Workshops • Music • Solar Ovens • Theatre

We are asking that northerners bring fish, Southerners bring loaves

For more information contact:

Elizabeth Cline
817 - 14th St. E, Saskatoon, Sk. S7N 0P9.
Ph. (306) 244-9760 or
Sheilagh Henry
Box 10 Green Lake, Sk. S0M 1B0. Ph. (306) 832-2183

Piapot Pow-Wow August 17, 18, 19, 1990

Contact: Eddy LaValley
781-4669
Band Office
781-4848

Ermineskin Band Annual Pow-Wow August 10, 11, 12, 1990

Camping Day August 9

Contact: Morris Wolf
(403) 585-3941

Box 219 Hobbema, Alta.
T0C 1N0

Standing Buffalo Pow-Wow August 10, 11, 12, 1990

24,000 prize money point system

3315 University Drive Bismarck,
North Dakota, USA 585504

Contact: Lloyd Isnana
332-4685

Kahkewis- tahaw Pow-Wow August 24, 25, 26, 1990

21st Annual United Tribes International Pow-Wow September 6, 7, 8, 9, 1990

Bismarck, North Dakota, USA
Championship Singing and Dancing Over \$35,000
in prizes

Sponsored by United Tribes Technical College

Contact: Jesse Clairmont (701) 255-3285 ext. 217
(701) 255-1844 Fax

P.A.I.M.F.C. Annual Pow-Wow August 14, 15, 16, 1990

18 categories, point system
Traditional Parade

Downtown Prince Albert-Aug 15

Contact:
Brenda Sayese 764-3431

Contact:
Sharon
Issacs
696-3201

Provincial

C.U.P.E. Education Day Canadian Union Of Public Employees

by Dan Stifle

The Canadian Union of Public Employees (C.U.P.E.) held their annual Saskatchewan division convention on June 1st to the 3rd. Day one of the convention was designated as Education Day, which is the second annual conference on racism, and international solidarity. The agenda for the day's proceedings included a variety of speakers from different racial and ethnic backgrounds representing numerous socio/political organizations, both local and international.

On behalf of the Federation of Saskatchewan Indians (F.S.I.N.), Winston MacLean spoke on International Affairs and land entitlement. Mr. MacLean stated that the F.S.I.N. was making an effort to "demonstrate to the world, and to Canada that we deserve the recognition and respect of other nations." This is in accordance with the age old adage, only nations make treaties, treaties do not make

nations. Another initiative of the F.S.I.N. and, "one of our most important objectives" spoke Mr. MacLean, "is to have our treaties recognized as international instruments, subject to international law and scrutiny."

Land entitlement has always been a concern for Native people whether they are Metis or Inuit. In Saskatchewan, the office of the Treaty Commissioner was formed to deal with two issues of importance to the treaty peoples; Education and Land Entitlement. According to Mr. MacLean, the office of the Treaty Commissioner has prepared a report on land entitlement that can, "save us all a lot of grief on the long run...the treaty Indians are hopeful, they are also very cautious for they've been burned before."

A representative from the African National Congress (A.N.C.) also spoke at the Education Day conference. Bafo Nyanga spoke on the formation of national unity among his people where

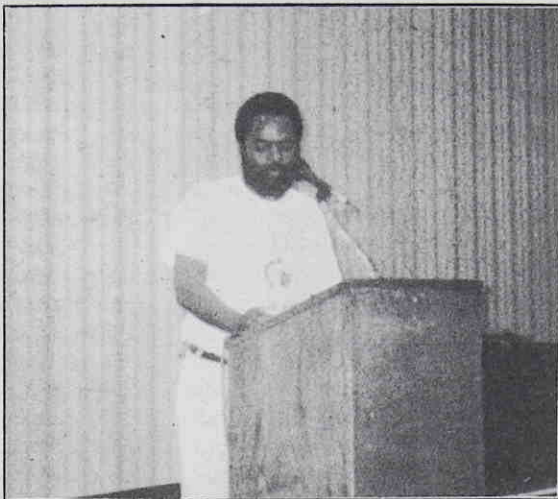


Photo Credit: D. Ballo

Bafo Nyanga - "If we want to do away with aggression & brutality we must do away with the system promoting it."

"their differences were not fundamental the common enemy was the settlers." He made mention of historical events within South Africa that parallel historical events in our ancestors dealings with the European settlers. "People depended on the land for livelihood, and in 1913 it was taken away." Mr. Nyanga was very strong in his stance against the apart-

heid government in his home country. Violence to the majority African population is a frequently occurring event within the history of this government. As Mr. Nyanga stated, "if we want to so away with aggression and brutality we must do away with the system promoting it."

The C.U.P.E. delegates later divided into groups to

brainstorm methods in which racism could be eliminated from the work place. When the delegates joined to present their ideas, various members expresses surprise as they never thought racism was a major problem. They either saw little of it in the media or did not have a lot of interaction with different minority groups. A few of the ideas presented were: educational packages for the workplace, drawing international links on racism to the local level, confronting racism within one's self as a lifelong project and on the far side, get arrested for planned civil obedience.

The chairperson of the Education Day Organizing Committee, Joe Killoran stated, "C.U.P.E needs to educate its members about racism. As a union we view all people as equals with a right to security and dignity."

The ultimate goals of this day long conference was drawing international solidarity against racism.

IN FRIENDSHIP

WE ASK FOR YOUR SUPPORT WITH OUR BEAUTIFICATION / DEVELOPMENT PROGRAM

1956 CHEV "210" 2 dr. SEDAN

(VALUED AT \$14,500.00)



Draw date - Oct. 6, 1990

EARLY BIRD DRAW - \$1,956.00 Cash on July 1, 1990 (Lic. #L89-562)

TICKETS ONLY \$2.00 each or 3 for \$5.00

SEND FOR YOUR TODAY. MAKE CHEQUE OR MONEYORDER PAYABLE TO:
BATTLEFORDS FRIENDSHIP CENTRE

Box 667

North Battleford, Sask. S9A 2Y9

NAME _____

ADDRESS _____

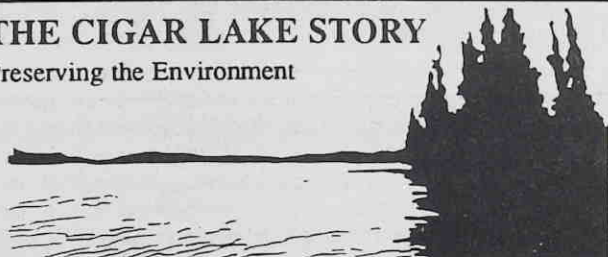
POSTAL CODE _____ PHONE _____

PLEASE SEND ME _____ Tickets @ \$2.00 or _____ Tickets @ 3 for \$5.00

YOUR TICKET(S) WILL BE MAILED BACK TO YOU

THE CIGAR LAKE STORY

Preserving the Environment



In Saskatchewan, uranium mining is very serious business. The province imposes some of the strictest environmental protection regulations in the world.

To meet these strict standards, the Cigar lake mining Corporation spent more than six years preparing a development plan for the Cigar lake uranium deposit.

The plan protects the quality of air, water and vegetation in the area. Samples are taken daily, weekly, quarterly and annually.

The plan was approved by both federal and provincial regulatory agencies.

By meeting Saskatchewan's strict environmental standards, the Cigar Lake Mining Corporation is preserving the unique northern wilderness for future generations.



CIGAR LAKE MINING CORPORATION

National

A SPARROW WITH THE STRENGTH OF AN EAGLE**A constitutional victory for Aboriginal peoples**

by Donna Greschner - U of S Constitutional Law Professor

The recent *Sparrow* case is a major victory for Aboriginal peoples. The first decision from the Supreme Court of Canada on s.35 of the Constitution, it provides strong protection for Aboriginal rights. Governments will have a more difficult time passing laws which interfere with Aboriginal rights.

Section 35 was added to the Constitution in 1982 after a long and difficult political struggle by Aboriginal peoples. S.35(1) states that "the existing Aboriginal and treaty rights of the Aboriginal peoples of Canada are hereby recognized and affirmed."

Most lower courts have interpreted s.35(1) in a restrictive manner. Aboriginal peoples saw the constitution guarantee of their rights that they had won in 1982 from the politicians being turned into empty words by the judges.

Ron Sparrow is a member

of the Musqueam Band in British Columbia. While fishing for food in 1984, he was charged with using a larger net than permitted by federal law.

At trial, Sparrow admitted that his fishing net was against the law. He stated that he was exercising his Aboriginal right to fish for food, a right protected by s.35(1). He argued that the federal law was inconsistent with his Aboriginal right and therefore could not be applied to him.

Sparrow lost. The judge found that Sparrow did not have an Aboriginal right to fish for food. Sparrow appealed to the higher courts.

On May 31, 1990, the Supreme Court of Canada agreed that he had an Aboriginal right to fish for food guaranteed by s.35(1). Because the trial judge had rejected Sparrow's claim regarding Aboriginal rights, the Supreme Court ordered another trial to decide the facts about his Aboriginal right.

The importance of the case extends far beyond Ron

Sparrow and one of his Aboriginal rights. The Court establishes general principles for s.35(1) and a specific test that the federal government must meet if it enacts legislation which interferes with Aboriginal rights.

The judgement does not answer every question about Aboriginal rights in s.35(1). But the principles and test go a long way toward providing effective protection for the rights of Aboriginal peoples. Neither provincial or federal governments will be able to infringe Aboriginal rights willy-nilly as they so often have done in the past.

Of the many principles in *Sparrow*, the following are especially noteworthy.

First, the purpose of s.35 is to give a solid constitutional base for Aboriginal rights and for future negotiations between Aboriginal peoples and Canadian governments. Consistent with this purpose, Aboriginal rights must be interpreted in a generous and liberal manner. Ambiguities will be resolved in favor of Aboriginal peoples.

In earlier decisions the Court had interpreted treaties in this way. *Sparrow* applies the same favorable method of interpretation to all constitutional rights of Aboriginal peoples.

Second, the phrase "existing Aboriginal rights" in s.35(1) must be interpreted flexibly. The Court recognizes that Aboriginal rights are not cast in stone but will evolve over time. This point is significant. Aboriginal peoples will be able to adapt their practices to changing circumstances without fear of losing their Aboriginal rights.

Third, conventional Canadian legal negotiations, such as the Anglo-Canadian concept of property rights, will not be applied to Aboriginal rights. Rather, the Court stresses that Aboriginal rights are unique, comprising collective rights of Aboriginal peoples.

For the Court, definitions of Aboriginal rights must be sensitive to the Aboriginal perspective on the meaning of the rights at stake. In future cases, Aboriginal

peoples will no longer need to fit their snugly within white men's legal boxes.

Fourth, Aboriginal rights cannot be easily extinguished. The regulation of a right does not extinguish it. The government must show by very clear evidence that a right was truly been wiped out in the past, not merely regulated.

Fifth, the federal government (the Crown) has a trust obligation toward Aboriginal peoples. The Crown must be held to a "high standard of honorable dealings" with respect to Aboriginal peoples.

With these principles as guidance, the Court sets out the test for cases involving s.35(1). The Aboriginal person or collective must first show that one of their Aboriginal rights has been interfered with by a law.

The Court gives a broad interpretation to "interference". Reducing a fish catch below that needed for food or ceremonial purposes is clearly interference. But

Continued on next page

The Chilcotin Crisis

by Marion Roze

Recently, a caravan of fourteen citizens of the Chilcotin Nation from the central interior of British Columbia visited Saskatoon to promote public awareness of the Chilcotin crisis. Indiscriminate clearcut logging of their traditional lands threatens to destroy the fabric of their livelihood and culture.

Clearcut logging is a form of logging whereby the land is stripped bare of all its trees. An infestation of Pine Beetles is used as a justification by the provincial government, to increase the allowable annual tree cutting quotas. At present, approximately 300-500 truck loads per twenty-four hours are logged. Each truck carries between 150-200 Jack-

pine trees. The devastation and destruction is such that from space three man-made "creations" are visible: 1) The Great Wall of China, 2) The burning of the Amazon jungle, and 3) clearcut logging in B.C. At the current rate of accelerated logging, the Chilcotin territories will be stripped within 5-10 years.

From time immemorial, the Chilcotin people have developed an intimate relationship with the local ecosystem. Today, the land continues to play an integral role in providing food and an economic mainstay. Elder Myers says, "Along time ago, when we were young, we made our living hunting and trapping. Now we are losing that...because of clearcutting." For the Chilcotin, deforestation of their territories



Photo Credit: Marion Roze

would mark the end of their culture.

In a bid to salvage what few precious timber stands left, the Chilcotin are asserting and exercising their Aborigi-

nal title to their lands. Recent road blockades have brought public attention to the Chilcotin claims. A caravan, on route to Ottawa, hopes to address their position to par-

liament before the summer recess.

For further information, please contact Chief Francis Lacey, General Delivery, Riske Creek, B.C. V0L 1T0.

Education

S.U.N.T.E.P. Prince Albert Graduation



SUNTEP Grads and ALUMNI

Photo Credit: Len Borgmann

by Dan Stifle

Twenty one students graduated from the Saskatchewan Urban Native Teacher Education Program (SUNTEP) based in Prince Albert. On May 25th, 1990 four hundred family members and friends toasted the success of these individuals in

their achievement.

The St. Mary dancers of Saskatoon, led by Delvin Kennedy, began the evenings events with a traditional hoop dance, followed by a round dance. Dave Adams, Director of SUNTEP Prince Albert welcomed all those in attendance at the ceremony, adding that

SUNTEP has a large amount of community support as evidenced by the turn out. "SUNTEP had their extended family at this ceremony as grads are the extended family of SUNTEP."

While prayers were offered by Elder Campbell Pa-pequash, congratulations were extended to the gradu-

ates in speeches by Prince Albert's Mayor Kirby, Executive Director of Gabriel Dumont Institute, Chris LaFontaine, Metis Society of Saskatchewan's Gerald Morin, A.J. Felix of Prince Albert Wild Council and Mr. Sam Robinson of the University of Saskatchewan College of Education. Dr.

Robinson also made mention of Colleen Watson who received an award for the most distinguished graduate of 1990, College of Education, University of Saskatchewan.

Keynote speaker was Dr. James McNinch, Provincial Director of SUNTEP. Dr. McNinch spoke on personal motivation of the graduates, competencies and skills requires and vision of the future.

The graduates were then called forward to the podium where each received a sash and a moosehide scroll in recognition of the courage and determination needed to complete a university degree. Grace Sanderson, the Valedictorian, gave a farewell from the graduates speech. She stated that, "Years of surviving together taught mutual respect" and that, "SUNTEP provides a better educational experience for students due to the support system in place. Thanks to spouses, partners, family and friends. Without you we would not have succeeded."

Today's Dreamers, Tomorrow's Achievers

by Dan Stifle

June 1st saw the sixth annual Native recognition night at the Saskatoon Indian and Metis Friendship Centre. Thirty seven Native high school students from across the city celebrated their graduation along with two hundred family and friends. A buffet supper was served,

catered by Bullets and Bangs Cafe. This was followed by the awards presentations. Each graduate received a moosehide plaque while special awards were presented to exceptional students: academic excellence to Claudine Neetz for a grade twelve average mark of 90.2%; most improved in academics, Annie Charles;

Fine Arts, Kin Rashley; Most dedicated student in 1990, Roberta Goulet; Leadership award, Annie Charles; Friendship Centre bursary, Arlene Cote and Shane Meeches.

Elder Bobby Woods spoke to the graduates, giving praise for their courage and determination. To the family of the graduated he said, "it is

a great thing to have someone you love and care for reach this night of accomplishment." Gerald Morin of the Metis Society of Saskatchewan asked graduates to use their abilities to better the lives of Native people, that, "you should ensure families, communities and other people will benefit from your knowledge."

Morin expressed his confidence that each graduate would succeed in their chosen career.

Arlene Cote, the Valedictorian spoke on the importance of the role model and expressed satisfaction that she and the other graduates had made it. "This was a major turning point in our lives but this is only one step for we are today's dreamers, tomorrow's achievers."



Arlene Cote: "This is only one step."

Photo Credit: Dan Stifle

Fort McPherson Tent & Canvas

BOX 58
Fort McPherson, N.W.T. X0E 0J0

Phone: (403) 952-2179
Fax: (403) 952-2718
Orders: 1-800-661-0888



(Serving All of Canada)

Manufacturers of

Tipis, Prospector Style, Baker, Whelen Lean-to, Pyramid, Tundra Round, custom tents 4, 5 & 6' Walls. All tents in single & double construction. Breathable, waterproof and/or flame retardant fabrics.

High Quality Luggage also Available.
Please write for your brochure.

Environment

Trapping Aids Environment by Providing Balance in Nature

by Heather Andrews

Animal species produce more young than their habitat can support. Trappers often protect the animals for themselves, as in the case of the beaver, who has a high reproductive rate and few natural enemies. According to Donna Dunsmore of the Fur Institute of Canada, "Trappers ensure that sufficient food and habitat exist to allow continuous colonies of beaver and other fur-bearing species." She points out that without trapping, a boom and crash cycle would develop. Native people have recognized this fact for generations. The Aboriginal hunter lived off the land, seeing the surplus as a gift and using it wisely. He took only what he needed to survive.

Populations of wild animals fluctuate in a cycle set by the snow shoe hare. This

popular animal is food for virtually all predators including lynx, fisher, marten, coyote, hawk and human. Every eight to eleven years, hare populations peak and as a result numbers of other wild animals increase too. Careful management by hunters and trappers help eliminate the excess. Quotas in years of high numbers are increased; when the cycle is reversed and populations of various species are low, the quotas are lowered.

"Quotas are set depending on availability," Dunsmore continues. "All fur sales are registered, as are all trapping areas. As well, trappers are licensed and seasons carefully controlled."

Dunsmore claims it is a testimonial to the dedication and care of trappers everywhere, that fur-bearing animals are available wherever suitable habitat is found. "It's not over-trapping that's

killed off the animals in some areas, it's urban expansion," she states.

As well as aiding in the balance in nature, trapping is vital to the economy of many areas in Canada. As a renewable resource when handled carefully, trapping supports many families through the winter months when there is little alternative employment available. While the men tend their traplines, the women-folk sew fur trim -- ermine or rabbit -- on hand-crafted garments such as muk-luks and slippers, or sew entire pelts together, as in the case of the Arctic Ground Squirrel, to make warm robes and parkas.

Dunsmore, who is also the President of the Alberta Fur Council, claims nothing is wasted. "Furs are sold because the people need some cash income while continuing to live off the land in every way possible," she

says. The value of the meat obtained from trapping may sometimes exceed the dollars realized from the furs. Almost all the meat is used by the trappers; meals for his family, food for his dogs, or bait in the traps.

Many trappers work in summer months for wages as guides for hunters and fishermen, in the logging industry, or as fire fighters. All are glad, however, when they can return to their traplines again late in the fall, enjoying the security, independence and outdoor lifestyle, which only trapping can give them.

Bob Stevenson, Executive Director of the Aboriginal Trappers Association of Canada, and a trapper himself, points out that trapping has always been part of Aboriginal culture. "If protestors of the fur trade had their way, 50,000 Native trappers and their families

would be out of work, he says.

As well, trappers recycle the dollars earned by the sale of pelts. At the beginning of every trapping season, cash registers all over the trapping areas of Canada ring up purchases of rifles, ammunition, radios, snowmobiles, clothing, traps and food supplies.

Trappers can be considered guardians of the fragile environment as far as living off the land is concerned. As Dunsmore says, "Trappers are very compassionate group. The Native people are the first environmentalists to practice an environmentally-sound, suitable and responsible method of wild-life management."

The rest of the world could learn much from lessons of sharing the environment with their neighbors, and wise harvesting practices by observing the trapper.

When Culture Clashes - A Short Story

(continued from April issue)

by Patrick McCormack reprinted from Drums of Freedom, May 1990

It had been over a year since Matthew and his mother had moved to the city. Grandmother and grandfather had not heard from their daughter at all. They would be going to the city soon as grandmother's health was not good and she would need treatment at a city hospital. They decided to pack some things and go to the city to stay with their daughter until grandmother had received her treatment. It was a long ride to the city and when they arrived they admired the beautiful homes they passed by. Their daughter did not live in such a beautiful home. It seemed that all the homes in the area were very old and there were so many signs on these houses that said "condemned". Arriving at their daughter's house they were shocked by what they saw. Coming out the front door were two staggering drunks trying to hold each other up.

When they entered the house there was a party going

on and the music was turned up full blast. Their daughter was slumped in a chair leaning on the kitchen table. She was terribly drunk as she was singing with her eyes closed as if hoping to relieve some sort of pain she was feeling. Grandfather flew into a rage and yanked out the cord for the stereo. He began to shout, "Get out of here you drunken devils! Go on, get out!" Some of the drunks tried to protest that they were friends but grandfather said, "I'm her father and I'm telling you all to get out of here!" Their daughter realized what was going on and she began to call out, "Daddy, Momma!" as she lifted her arms to hug her mother. Grandmother went over and hugged her and asked her where the children were. She waved her hand in the air and said, "They're gone. They took them away. My husband is gone too. They're all gone!" Grandmother could not believe what she was hearing. "Who took the children away?" Her daughter began to sob, "The Children's Aid. They put them in a home and I can't see my babies!" Grandmother held her

daughter and told her, "Don't cry my girl, we'll get the kids back, don't cry." Grandfather came downstairs and told grandmother, "I chased them all out." Grandmother told him what had happened to the children and grandfather became upset. He began to scold his daughter about drinking and that she should take care of her kids. Their daughter began to wail louder. Grandmother turned to grandfather and said, "That's enough. Go and get the clothes from the car." Looking around the room she could not believe the mess she was seeing. Pushing back her daughter's hair she said, "My girl, you go and get some sleep." Her daughter replied, "No, no, I'm not tired." Grandfather came into the kitchen and interjected, "Go to sleep my girl you'll feel better after." Their daughter went to lay down. Grandmother looked around the room looking for a place where she might start cleaning up. She cleared the counter as grandfather started to sweep the floor. Grandfather noticed grandmother wavering as she was holding on to the counter. He

rushed over to her and helped her to sit down. "Sit down I'll clean up" he told her. As she sat down in the chair she began to weep for her daughter and the children. Grandfather pulled up a chair beside her and told her, "Don't worry, we'll get the children back, everything will be okay."

Matthew stared blankly out the car window. Every once in a while he would steal a glance at the social worker. He wondered where he was being taken. Who was this man that took him away from his mother? He stared out the window at the houses and the people. He realized he did not like the city and all these houses. He wanted to go home to his grandfather's

house. He wanted to go fishing and help grandfather get water. The car stopped in front of a large brick house. This would be Matthew's home for a couple of days until he would be placed in a more permanent foster home.

The social worker opened the door and lead Matthew to the house. They were greeted at the door by the foster parents. The social worker spoke briefly with the couple and then said good-bye to Matthew and headed for his car. Matthew followed him. The couple called out to Matthew, "Oh no Matthew, you're going to stay here with us." The worker turned

continued on page 27

Culture

Red Pheasant Treatment Centre

Box 279
Cando, Sask.
S0K 0V0

(306) 937-2037

Traditional Metis Culture: A Model for Environmental Living?

by Paul Hanley

NATURE: mother of cultures

Culture, according to one dictionary definition, is "the sum total of ways of living built up by a group of human beings and transmitted from one generation to another."

Each nation or community, through generations of experience, finds the ways of living that best help them work together to adapt to the environment they live in.

Nature is one of the strongest influences on culture. If a people live in a forest they use trees to build houses, they eat forest plants and animals, and tell stories about tree spirits. Their culture is based on the ecosystem they inhabit. If they live on an island, boats, fish, and sea are important. Each environment shapes a unique human response; there are thousands of cultures because there are thousands of special environments to adapt to.

Agriculture: the mother of cities

Models for culture can be found in the relationships existing in nature, and these models usually reflect co-operation and nurturing. However, the influences of the natural environment on culture has diminished over time as people begin to be less dependent for their day to day living on the land.

When people learned to cultivate cereal grains, it became possible to store food. Hunting and gathering wild foods became less important and fewer people needed to do it because one farmer could feed many others. "Agri-culture", the cultivation of fields, became a dominant culture.

It is estimated that one farmer in our country now feeds about fifty people, so only about 2% of people find a living on farms. Most people transfer from rural, nature-oriented cultures, to city cultures. Increasingly,

people are more and more isolated from nature and forget that they still depend, indirectly, on nature for a living.

Agriculture substitutes one or a few single species crops where diverse, multi-species ecosystems once stood. In most cases, agriculture erodes the soil and watersheds of the land it opens and the long-term sustainability of the environment is threatened.

Agricultural societies tend to dominate non-agricultural cultures because fewer people are needed to be employed in straight survival and more can be put into industries -- and armies. Agricultural societies become mechanized and spread out, destroying or absorbing minority cultures. In this way the unique ecological understanding of cultures is easily lost, and increasingly, cultures are modeled on industry rather than nature.

Native Cultures: models of ecological living

As civilization develops, as we experience centuries of the negative side-effects of agriculture and industry, we are again forced to face the fact that human beings continue to be dependant on nature for their prosperity, health, and well-being. Once again, we look for ways to co-operate with rather than control nature and we begin to reshape our culture.

Many minority, Indigenous cultures retain a sophisticated understanding of nature, including a culture that is adapted to the local ecosystem, that understands the value of specific plants and animals, that contains traditional values that respect nature as a living and sacred force.

These cultures are gaining the respect of environmental experts, such as David Suzuki, who devotes much attention to the values of native cultures. In many

cases, Native people, where they have been isolated, have maintained a working relationship with their natural surroundings that sustains rather than diminishes the environment. These people can become role models for the rest of society.

The Metis: "the way we ought to live"

Stan Rowe, a noted Saskatchewan ecologist, points out to the Metis as a model for a culture that can live in peace with the environment. "The Metis Culture," writes Stan Rowe, "that flourished briefly in Manitoba and then in Saskatchewan in the 1800's was a partnership, a synthesis, an adaption forging equality between Native and immigrant cultures. It remains a metaphor of the way we ought to live, not only with one another but with the land, with the Indian consciousness of its organic aliveness and its spirituality."

In his forthcoming book,

continued on next page

HELPING THE NATIVE HELPERS

A Three Day Seminar Sponsored by the

Native Mental Health Association of Canada

Date: SEPTEMBER 15, 16, 17, 1990

Location: WESTBURY HOTEL
475 Young Street
Toronto, Ontario
M4Y 1X7

Telephone: (416)924-0611

Registration Fee \$225 (Advance registration)
\$250 (After September 1, 1990)

For further information and registration call or write:

Native Mental Health Association of Canada
Box 89
Shannonville, Ontario
K0K 3A0

Telephone: 613-966-7619

Five Plenary sessions of 90 minutes each are scheduled for the mornings of Sept. 15, 16, 17, 1990. Eight, three hour training workshop sessions will be held over the three afternoons of Sept. 15, 16, 17, 1990.

ARE YOU LOOKING FOR A GREAT GIFT OR AWARD IDEA?

THE SaskPower NORTHERN ENTERPRISE FUND
PRESENTS A UNIQUE OPPORTUNITY TO OWN A:

A LIMITED EDITION OF 200 SIGNED AND NUMBERED PRINTS ENTITLED: *NORTHERN SPIRIT* BY GLEN SCRIMSHAW

- NORTHERN SPIRIT makes birthday and christmas shopping simple.
- NORTHERN SPIRIT solves the problem of awards of recognition for your staff, your boss.
- NORTHERN SPIRIT is a genuine northern artwork which you will be proud to own or give as a gift.

Here's what you get for only \$120.00

Glen Scrimshaw's limited edition print
MATTED in a BLACK 16 x 20 OAK FRAME

MAILED TO YOUR ADDRESS

Remember: it sells out at TWO HUNDRED.
ORDER NOW!

THIS IS A RARE OPPORTUNITY TO SHARE IN A NORTHERN SUCCESS!

SaskPower NORTHERN ENTERPRISE FUND INC.
P.O. BOX 939
SASKATOON, SASKATCHEWAN
S7K3M4
PHONE: (306) 934-7830

Culture

by Larry Laliberte, reprinted from *New Breed*, July, 1984

The Origin of the Metis Culture

The Metis people originated through a mixture of Indian and various European races. The word "Metis" is derived from the Spanish word "mestizo" which means "mixture". Explorers of Western Canada labelled the historic nation with both red and white ancestry "Metis". The Metis's father ancestors consist of various nationalities such as French, Scottish, Irish, English with most mothers being Indian.

The Metis nation originated in Canada's Northwest during the fur trade. In the beginning the Metis nation consisted of two different characteristic groups. There were the French Metis (Bois Brule) whose Native language was French and there were the English Metis whose Native language was English. Most Metis were bilingual, with either French, English, and an Indian language. Many of the European fathers left their Indian wives and children to return to their home countries once their services were completed with the Hudson's Bay Company. A majority of such families were taken in by the French Metis, thus there are many French speaking Metis who have Scottish, Irish or English names.

The Metis of the great plains turned to hunting the buffalo. Since the buffalo were constantly moving for bigger and better pastures, the Metis soon became nomadic, following the buffalo.

The wives' role during the hunt was just as significant as



Possibly preparing for the hunt

Archives

that of the hunters. After the actual hunt, the wives and children were responsible for butchering the buffalo. The hide was stretched, dried and then softened until it was in a form of a strong, heavy, leather-type material. Once prepared, the hides were used for clothing, moccasins, tents, bags used for storing, etc. The meat was cut up for easy transport. Most of the buffalo meat was made into pemmican and dry meat.

Young Metis women learned at a very early age how to clean and tan hides, prepare meat for winter storage, how to make snowshoes and baskets. They were also taught by the elderly women how to cook and make clothing for the family. Once they were old enough they made excellent wives and good mothers.

The Metis clothing style derived from a combination of both the Indian and European cultures. The women would make the basic European clothing and then add fringes, tassels, dyed horsehair, and colored shells, all of which were taken from the Indian culture.

The Metis culture strongly and faithfully believed in religion, thus they developed ethics of peace, hospitality, love and friendship in their everyday lives. Catholicism was introduced by the missionaries, and this became the Metis peoples' dominant religion. Religion was well practiced in their everyday lives. It eventually contributed to their technique of organizing. They drafted hunting rules because of their concern for fairness. They soon developed well

organized techniques in areas such as the buffalo hunt and community laws.

For example, when on a buffalo hunt, leaders were elected to lay out procedures of the hunt, and every detail was thoroughly planned to carry the hunt to its fullest potential. Rules were drafted, some of which dealt with religious duties and others to prevent any foul-ups during the course of the hunt.

Each hunt had ten captains; each captain had his soldiers who shared the scouting duties. This group of elected leaders presided over the

hunting expedition. They established rules and laws and ensured that they were obeyed.

These laws formed "The LAws of the Prairies" and each captain received a copy of these laws. Whenever an important matter arose, it was solved by mutual agreement of the whole camp. The authority of the captains and soldiers was only effective during the hunt.

Many of the Metis were hired by the Hudson's Bay Company and the Northwest Company as guides and interpreters. The Metis were excellent men of the outdoors, and the various European took advantage of their outdoor skills, using them as guides. Many of the exploration voyages could not have been possible if it were not for the help of the Metis. Credit was rarely given to the Metis in the exploration of Northwestern Canada. Europeans assumed all accomplishments in order to build their list of achievements in the eyes of other Europeans.

The children of the newly formed Metis Nation learned and lived parts of two cultures. The hunting and gathering culture originated from their Indian ancestors, and their style of day to day living as a group of people in the culture of their European forefathers.

As time passed, the Metis recognized the uniqueness of their own culture; thus they began to establish their own settlements.

Traditional Metis Culture ... Cont'd

Home Place: Essays on Ecology, Dr. Rowe comments that "the half-breed culture could teach us again that the earth is sacred, that divinity has never left it and that we do wrong when we heedlessly tear it apart and destroy it."

There is much to be learned from the Metis who continue a subsistence living in the north today. Like

the rubber tappers of the Amazon forests, these people have learned to live a life that is much more in harmony with the land than industrialized culture.

As an example of the way Metis culture can influence modern society, Rowe cites the work of Metis architect Douglas Cardinal: "In his buildings, such as the new National Museum in Ottawa-

Hull, the Aboriginal consciousness comes alive, reminding us that the spirit moves in Nature and that we are manifestations of the spirit. The Native ethic that reconciles subsistence and coexistence is asking to be heard."

Our society cannot return en masse to hunting and gathering, but it could learn the ethic of co-operation with nature typified by the Metis culture.

MOVING INTO SASKATOON?

We are an all Native owned and operated non-profit corporation. See us first for your housing needs.

Houses Available Now!



(306)652-5464

CORPORATION LIMITED

315 Ave. F South, Saskatoon,
Saskatchewan. S7M 1T3

Health

Suicide: Is it really the only way out?

by Mike Durocher

Recently Ile a la Crosse experienced a shocker when a good friend, a family man just into his early thirties, decided enough was enough and hanged himself.

Paul Johnson was a real good friend of mine and was very well liked in our community. The provincial economy has been hard on Saskatchewan residents and more so in the north due to the high unemployment rate. That, plus personal problems led to his deciding he had had enough.

I also found out while attending school that the biggest end result of high chronic unemployment is death. This was a real shocker to me because, all the students including myself were giving answers like, "the car has to get sold"... "the bank keeps hassling you"... "the wife and kids are screaming at me." Not one student gave the proper answer and when we found out what the real answer was, we were left rather speechless.

Brabant Lake also experi-

enced a recent loss of a young man barely sixteen years old, who originally came from Canoe Lake. Why, would a young man, with the whole world ahead of him, decide to end it all?

I have recently experienced personal crisis myself. Being unemployed and trying to stay away from the trucking industry, I have had to resort to placing our vehicle on consignment because we just could not afford to keep driving it around. We also had to cut our telephone because we just couldn't afford the luxury. The last publisher I worked for did not pay me fully for the work I did for him. I face prosecution in Ontario because of a trucking accident, but I still keep plugging away.

Sure, I too have considered escaping all my problems by ending it all. But, the world would keep on turning, I may have been gone but I would have just sluffed off my problems onto someone else's back, like my fiancé's. This is why I have decided to write about suicide because of what recently happened back in my hometown of Ile

a la Crosse.

If you are in a real bad rut, go talk to your best friend, go see the local doctor, go see the local priest...get help as soon as you can. Depression is not something to put in the back of your agenda. Don't blame the next person, don't blame the government, even if the problems may be because of government restraints. Go out, even if it means having to leave your hometown to seek employment. Each and everyone knows that no matter what Native community you may come from, that settlement has only so many job openings, such as water and sewer work, housing construction or whatever.

It is almost impossible to employ every able bodied person in any community, therefore, one has to leave home.

I left home years ago because of work. Today, I find myself unemployed, but that's because I decided to pursue another career besides the trucking industry. I found that the most gratifying feeling is when you receive your first paycheck as

it is proof of having done something.

Welfare, for many people is the only source of income. However, with government cutbacks, assistance has been drastically reduced, which has caused great hardships and has left more people in a deeper rut.

I also find that the welfare state, once you are caught up in it, is a very hard thing to shake off. That is because the government makes people depend on them too much. So much so, that the system does not allow one to seek part-time employment while on welfare because the government penalizes you if you make too much money. The average family member will opt out of the part-time work and strictly live off welfare.

Suicide may be a way out for a person, but look at the problems you leave behind with your family. The hardships they must face because someone else could not take the hardship. The problems one faces cannot be fixed by someone else, it has to be you who has to face the music.

Like when you quit boozing, you may attend all the

AA meetings you want, but if you don't want to quit drinking there is no one out there who can stop you. The same thing counts for suicidal tendencies, you have to come to grips with yourself. Sure, it is necessary to get professional counselling. However, it is up to that individual to prevent him or herself from doing the act.

The only way to avoid suicide, if you are in a real rut is to go day to day. Plan your days, apply for a job every day, every week, and don't be afraid to leave your hometown to find work. Don't let your friends make you feel guilty, that you're leaving them. Don't think about the dances you are going to miss, or the hunting or the lake. You can always go home on weekends, take vacation leave or whatever. The main thing is your hometown will still be in the same place you left it at.

Don't take it personal, but I feel in the end the real loser is the one who ends it all, leaving behind a loving family, people who really cared but also were very helpless to do anything about the problem.

Don't be a loser, be a fighter!!!!

Back Pain: A Common Problem With Clear Solutions

Back pain is very common in Saskatchewan. Ninety percent of us will suffer from it at some time in our lives, and one in five of us are suffering from it at any one time. Surprisingly, the mental stress associated with modern life and other emotions are often a major contributing factor in back pain.

After stress, back pain is almost always a result of poor lifestyle. A sedentary daily routine and lack of exercise result in weak back muscles, which can lead to back problems. Most Canadians today work at office desks, or with computers, drive vehicles and watch television -- all sedentary activities. Studies have shown that African people who walk and cycle a great deal in their daily lives suffer very little from back and neck problems.

Smoking and too much fat

and meat in our diets are other factors in back pain. Poor posture can also cause problems, as can lifting heavy loads improperly. Although back pain can usually be prevented by observing a healthy lifestyle, its treatment is often hampered by a poor understanding of it by employers and government agencies.

Back injuries and back pain often put people out of work. They are the number one reason for lost work days in many Saskatchewan work areas. Some Saskatchewan employers are very concerned about the effect missed days due to back injury are having on their company's performance. They are implementing comprehensive workplace safety programs to counter this problem.

Employers are regulating bodies sometimes delay rec-

ognition of back problems, making the condition worse. Employers are reluctant to have injured workers on payroll, then insist that they be 100% fit before returning to work. Those returning to work should break into it gradually, starting with an hour per day, to strengthen back muscles. Lying in a hospital bed or sitting at home are often the worst things we can do to our backs.

Ninety percent of back problems can be treated easily by chiropractors, physiotherapists, osteopaths and physiotherapists. Nine percent are very difficult problems that require expert diagnosis and treatment. One percent are labelled chronic pain syndrome. Treatment of this last type focuses on restoring the function of the back.

Most people suffering from

back pain can attend back education classes available in some Saskatchewan centres. These give you a knowledge of your back's anatomy, what causes back pain, and how to relieve it. Back education teaches you

how to involve your back in daily strengthening activities.

Health Talk is brought to you by the Saskatchewan Medical Association, the doctors of Saskatchewan and this newspaper.

battlefords indian health centre inc.



box 250
north battleford sask.
S9A 2Y1
Phone (306) 445-7734

Have a Safe and Happy Summer

Treatment centre will be closed between
June 15-July 27/90 Next intake program starts
July 30-August 31/90

For more Information Contact:

Alcohol Treatment Centre
Box 279, Cando, Saskatchewan
S0K 0V0

Phone: (306) 937-2037 Fax: (306) 937-7333

Single Parenting: Changing Roles

Health

by Cindy Perreault

The traditional and the contemporary role of Aboriginal women are different. One of the main reasons is because of the changing circumstances. There are a great many things that have changed since long ago. Many new concepts were introduced into the lives of Native peoples.

It is my belief that Native peoples are doing a good job adapting to society. When you think about how long it took other cultures to become "civilized", for example, the Romans took thousands of years, yet the Indians did it in three hundred years. There is still a long way to go but to cope with such radical changes takes a strong peoples who are bonded together beyond the here and now.

As for the traditional and contemporary roles of Aboriginal women they are different because they have to be. It is part of the changing times. Peoples have to change or adapt to new circumstances. Hunting and gathering no longer or never did bring in money to buy food and clothing. Money is what is needed to survive and to bring in money means being employed. The traditional roles have become more complicated and all have new responsibilities as the times become increasingly complex.

Traditionally Aboriginal women were the primary caregivers as they are in contemporary times. Today however, many Aboriginal women are single parents, they have the roles of both primary caregivers and breadwinners.

Life before contact was not complicated. The youths were guided into adulthood. For example, one elder told me that at each stage of a girls life, she was talked to by the older women. During these talks aunts or grandmothers or both took the girl aside and told her how to act and what to do. This would begin at an early age when the child was taught how to do chores as well as taught how to do the men's work while they were out providing. As time went on the girl was talked to when

she entered womanhood, then when she began dating and then when she had children. The women were always guiding the children.

An elder advised me, that traditionally women sat behind men at meetings. Today Aboriginal women are speaking out. They have not only become more vocal but they have also become a part of the decision making process. This does not mean that the principles must be lost as they had been. This can be recognized in the contemporary roles of Aboriginal women.

Aboriginal women remain the primary caregivers. This tradition is still practiced in contemporary society. When the man went out to hunt the women took over the chores. In this day and age, women continue this practice, however, more and more women do it as single mothers.

Being a single parent is difficult. I used to wonder why a mother would want time away from a beautiful child who should be loved and cuddled. Now I understand. You are with your children every minute you are not at school or not at work. This doesn't leave you with much free time alone or to go out and socialize.

Not only are you with your children all the time but when you are sick or exhausted there is no one to take care of them if you need to rest or get better. Therefore you don't rest you just get more run down and irritable. Eventually the children become affected by your mood and soon things start to go from bad to worse.

It is difficult being a single parent because if you are unavailable emotionally or physically there is no one there to give the children the attention and love they need. The hardest part is making yourself go for that needed sleep even if it is for an hour while the children play in another room. If they are too young to be left unattended well, then they have to be put in a crib. Even to do this is not easy because no one wants to be left alone and you're laying down listening to them cry. But you need that rest for the benefit of both the children and you. You will not

do yourself or the children any good if you are in a bad mood.

Next come the breaks away from the children. At first it is difficult because you don't want people thinking you are a bad parent for wanting time away from the children. But it almost becomes necessary for you because you need to keep your focus and think, not become overwhelmed. The first time is always the toughest. You also feel uneasy because you don't want to burden others with your responsibility, and you also want to be absolutely positive that the children are in capable, loving hands where nothing bad will happen to them.

Now, raising them is another issue. There are so many things to consider. The time you spend with your children. You want to be quality time since you are not with them if you work or go to school. So you come home and do things with the children or spend time with them until they go to sleep. When you are tired you think you will sleep for a while after they go to bed but when they are asleep suddenly you have a million things to do, including housework, homework and all the little things that must be done. So you do them. By the time you are finished half of them it is once again eleven or twelve o'clock. You go to bed feeling exhausted then maybe you are unable to sleep because you are planning what has to be done tomorrow. You feel like there is never enough time and then you worry a lot. It is times

like this that other family members are needed to give that helping hand.

I'm in the Indian Social Work Program so I can only speak about myself and being in this program. It has done a lot for me on a personal level. I have learned a lot about myself, about Native people and about their situation in the world today. Going to the college has made me aware of what is happening inside and outside of me.

This causes me confusion on the inside. Realizing that I came from a "dysfunctional" family makes me want to learn how to be "functional" and in turn this takes me back to the traditional role of Aboriginal women. However, I realize that the traditional role of women can be no more but the concepts lived on. It is a challenge finding out what these ways are especially if you grew up in denial of your Indian heritage. Sometimes it becomes like a feeling of giving up or thinking what is the use. This is the time you need a break or else need to talk to someone. But who? An elder? If you don't know any elders then where do you go, who do you turn to especially if you want and feel you need to talk to an elder, in particular.

It is a long and slow process to become the person you want to. The trick is not to give up, if you do - what else is there.

I feel, more than ever since my son came into my life, that I have to be who I want to be for my son's sake. He is the added incentive I needed. I do not want him to grow up learning the same behaviours and feelings I lived, then

later becoming confused. I want him to grow up knowing who he is and where he comes from, then he will be strong and have the ability to accomplish his purposes in life without the struggle or added burden of finding out who he is.

Right now this is where I am. I am glad though that I have the opportunity to do this for myself. Sometimes it feels like a relief just to know I have started. The hardest thing in whatever you do is to start. But once you have started, the rest falls into place.

I realize there are many Native people who are skeptical about spirituality, which can become an obstacle. Inside you know it is what you want yet you don't or can't say anything to others because of a fear that you will be laughed at or categorized. They don't take spirituality seriously which is in conflict with tradition. Aboriginal peoples lived their lives through spirituality which is not the same as religion. Traditionally, an individual would partake in a ceremony only if they were ready. They were not forced or threatened in the sense that religion often is.

As a result of this loss there are many Native people wandering through life not knowing what they should be doing or what they are capable of doing. Many of the values were also lost, namely respect. Out of this loss of respect comes abuse of women, children and our bodies. We always hear in the news about Indians killing themselves or one another or the beating up of women and children. In most cases there is also some form of substance abuse. (All

Continued next page

Saskatchewan Native Addictions Council Corporation

"A New Beginning"

A NETWORK OF CONCERNED INDIVIDUALS STRIVING FOR A HEALTHIER LIFESTYLE FOR THOSE THAT ARE INFLICTED BY THE USE OF ALCOHOL, DRUGS AND SOLVENTS.

OUR COMMITMENT

IS TO SERVE ALL PEOPLE; THEIR ONLY REQUIREMENT IS TO WANT A CHANGE IN THEIR LIFE.

YOUTH EDUCATION PROGRAMS

- RESOURCE LIBRARY
- MOBILE TRAINING
- COMMUNITY MOBILE TREATMENT

OUR SERVICES ARE PROVINCE-WIDE:

- SNACC CORE ADMINISTRATION
- REGINA CRISIS CENTRE
- FIELD EDUCATORS PROGRAM
- IN-PATIENT TREATMENT CENTRES
- PRINCE ALBERT OUT-PATIENT CENTRE

FOR FURTHER INFORMATION CONTACT THE EXECUTIVE DIRECTOR, Ken Sinclair
352-9601
329 College Avenue East
Regina, Saskatchewan
S4N 0V9

The St. Laurent Catholic Pilgrimage: A Holy Experience

by Lorna LaPlante

Each year on July 15th and 16th, a Roman Catholic Pilgrimage is held at St. Laurent, Saskatchewan. Most religious Roman Catholic officials from across Saskatchewan are in attendance to offer assistance to those in need. People come for numerous reasons. There is a renewal of faith which occurs and many feel that the site has healing properties. There have been many instances of divine presence over the years. St. Laurent is situated about 70 miles north of Saskatoon on the Prince Albert highway. It should be noted that the majority of participants are Metis. They come primarily from various locations in Saskatchewan. However, many travel from other regions.

Historically, St. Laurent sprang up with Metis settlers from the red River area in the 1870's. The church has served as a religious refuge for over 100 years. The famous Metis Charles Nolin, cousin of Louis Riel, attended mass there. Nolin who allegedly cooperated with non-Metis forces in the 1885 Resistance at Batoche,

served as a federal government representative for several years. The devout patron of the church was overcome with gratitude at the recovery of his life after religious efforts to heal him by the St. Laurent spiritual people. In appreciation he created a lovely statue which today remains for all to offer prayer at on the hill south of the Big Stone Church.

Many Metis families have indicated to me that they have visited St. Laurent for as long as they can remember. Personally, I have some very fond memories of the pilgrimage. The children and I, along with who ever else we brought along, arrive early the first day in order to ensure that we obtain our favorite camping spot. We set up and then hitch a ride back to Duck Lake to begin our walk (Pilgrimage).

The short enjoyable walk is 5 miles along the highway and 4 miles on a dirt road. When you engage in prayer it becomes a religious experience. For the children it is mostly fun. It is difficult to describe the exhilaration one feels as you walk the final steps down the hill, stop to pray at Mrs. Nolin's statue



Photo Credit: Writeway Printing - P.A.
Statue donated by Mr. Charles Nolin following the cure of his wife during a novena begun Dec 16, 1884,

and then join others in prayer at the impressive stone church. People arrive at their own pace and gather like a massive crowd.

One cannot help but feel a spiritual presence there amongst all of those very good people. From the very old to the babies in their mother's arms, everyone

seems transformed in the holy place. It is believed that there are miraculous results from prayer at St. Laurent.

The candlelight procession begins at about 10 P.M. All of the people in the stone church form a four abreast procession carrying lit candles. It is truly a spectacle to behold from the vantage

point of our camp. Lights flicker by the thousand in a binding path throughout the site. All the while, participants sign hymns together. Prayers will continue all night for those wishing to partake.

For our family, after a very full day, it is time for visiting with old acquaintances. Some friends only see each other here. In the true Metis fashion, everyone is friendly and hospitable. The long walk has people ready for lots of good food and coffee. The visiting by campfires continues until the wee hours when all go to bed at peace.

Well actually, there have been some years of indecent weather. One year, my mother-in-law, who is a very proper traditional Native lady, was forced to walk in ankle deep mud due to heavy rains. She finally took off her shoes and walked barefoot. One year my tent blew away. It was quite an adventure with grouchy children and no dry blankets. But the sun came out in the morning.

On the final day, there are masses in Cree, French, Polish and English as well as children's mass and anointing of the sick. I generally catch the English or children's mass, and then stroll the cemetery at the top of the hill. So many great Metis people including Isador Dumont and other 1885 warriors are buried there. In 1985 the cemetery was dedicated to the Metis as well it should be. What a beautiful, peaceful, honorable spot to be put to rest!

In the past few years, there has been a tipi set up on site with Indian spiritual persons in attendance. The Catholic church has come to recognize that Indian people honour God as do the Catholics. Only words and practices vary. Many Metis people combined Catholic and Indian religion, therefore it is essential that this conduct is kept.

My own family combines the two to some degree. We will continue to attend the Pilgrimage as long as it exists. I would strongly encourage every person to attend if only to witness humble greatness. I hope to see you all there!

Single Parenting: Changing Roles

Continued

of these situations show a lack of respect.)

The contemporary role of Aboriginal women often involves a loss of respect. An elder told me that honesty and tolerance were highly valued. Today there seems to be very little of it left. However, there are more and more Aboriginal women speaking out and becoming action-oriented. We have to because if we aren't, who is going to speak for us? The structure of society has the need for money and power which shows that non-Native interests are not with Aboriginal women and children.

There are many other things that have to be dealt with as part of being a single parent. For instance, the

father is needed to take on his share of the responsibility, but in most cases he is not. This means financial difficulty as well as a child growing up without knowing her/his father. It is a dilemma deciding if you should take him to court for child support and having only one year to do so if it was a common-law relationship. After the year is up, so is the opportunity to receive child support.

No one likes going through the court process. To me it is just another headache, especially knowing the way it treats Native people. On the other hand, if one does not go through the court system and there is no payment, who suffers? The children. You can not afford to give them the necessities let alone anything extra.

When I thought about it, I

felt as though the father should have the responsibility and the respect to ensure that their children have at least the basic needs of life. Without this support I ask myself if I should allow him to see his child if he does not want the responsibility of helping to raise his child. If I do not let the father see his child, who suffers in the end? It will probably be our son.

Being a single parent requires a lot of decision making. Once a decision is made you have to live with the consequences which are not shared with another adult. There is no one to be a part of this process. All you have is you and your child(ren).

Here is a poem that keeps me going. The author is unknown.

*When things go wrong as they sometimes will,
When the road you're trudging seems all uphill,
When the funds are low, and the debts are high,
And you want to smile, but you have to sigh,
When care is pressing you down a bit -
Rest if you must, but don't you quit.*

*Success is failure turned inside out,
The silver tint of the clouds of doubt,
And you never can tell how close you are,
It may be near when it seems afar.
So, stick to the fight when you're hardest hit -
It's when things go wrong you mustn't quit.*

When Culture Clashes ...Cont'd

and led Matthew back to the couple and Matthew began to cry. "We'll take care of him, he'll be okay." They took Matthew into the house. They offered him something to eat but he would not eat. Later, Matthew did eat supper, but very little. The following day the couple thought it would be best to get Matthew's hair cut as it was down to his shoulders. They took him to the barber who exclaimed, "Gee, for a minute there I thought you were a girl!" He told Matthew that he would fix him up and make him look like a man. Again, Matthew began to cry as the barber cut his hair. The barber said, "You don't want to look like a girl do you Matthew?" Grandmother never called him a girl and never told him he looked like a girl when she used to lovingly braid his hair. Matthew understood what this man said and he did not like it. The following day the social worker returned to pick Matthew up. There was a faint twinkle in Matthew's eyes when the social worker arrived. He was glad that the

worker had come to get him. The worker spoke with the couple about Matthew's stay. "We couldn't get a peep out of him." said the mother. The father said, "He did nod his head a few times although we weren't sure if he understood what we were saying." She added, "He does have a problem with bed wetting." The worker replied, "It is understandable that he would be shy in a strange house and bed wetting does happen to children when they are frightened. However, we are taking him to a more permanent home and we feel he will overcome this fear and shyness." The ride to the next home was not that long. The social worker did make some attempts to speak with Matthew but Matthew would just look at him. Arriving at the next home was much like the first. There was a greeting and a few words exchanged and the social worker would drive away. This was a routine that Matthew would become very familiar with. He noticed something very different about this foster mother and it frightened him.

"Awright, let's go inside," she said waving her arm. Matthew walked into the house and stopped at the doorway. "Come one, don't stand around there, go inside," she said as she pushed on his shoulder. She called some other kids and introduced Matthew and they took him to his bedroom to show him around. The foster mother did not tolerate bed wetting and Matthew found out very quickly. The foster mother grew increasingly frustrated by Matthew's bed wetting and this inspired the vicious beating he would receive as well as the psychological ones. Matthew was not permitted to drink any water unless it was during meals. He received a nickname which he grew to hate. The foster mother paraded him in front of the children and announced, "This is pissy pants...he like to piss the bed all the time."

She would also say, "The little bastard can piss all he wants at home but he is not going to do it here." Matthew would look up at her trying to understand why

this woman was so mean to him. "Don't look at me like that you little bugger." Matthew learned not to look up at people, so as not to arouse their anger he kept his eyes focused on the ground or the floor. Matthew became paralyzed by fear for he could not do anything right. He was too slow, too stupid and had to be told everything. His fear was so intense that he would urinate and defecate outside instead of coming inside to use the washroom. Perhaps a better word than fear... would be terror. She had spies everywhere to make sure he would not drink water... even at school. The other children in the family would tell on him which meant another lickin. Matthew's thirst was almost unbearable and he finally figured out a way to get water. When he would flush the toilet he would lift the lid off the back and scoop out handfuls of water as the water rose. He dared not use the tap because she said she would hear it. He was proud of himself for getting the water. Matthew would always

play outside until he was called for he did not want to be in the house. One day he was outside it began to rain...just a slight drizzle. Matthew had learned a song at school and he began to sing it like a prayer. "Rain, rain, go away come back another day" as the rain came faster...he sang faster. He had not noticed that it turned into a downpour. Then he was startled to hear, "Get in here you stupid little bastard!" He began to amble toward the house. "Run you little bugger." He began to run to another beating. They all began the same way...with questions. "What were you doing out there?", and this would be followed by a couple of slaps. "Answer me!" again, more slaps. As her tone of voice rose so did her number of slaps until Matthew started to cry which prompted the famous line..."You want something to cry about...I'll give you something to cry about." Matthew learned not to cry

Continued on page 31

MUSKODAY RECREATION

1990 Spring & Summer Calendar of events

MUSKODAY 2nd ANNUAL

SLOW PITCH TOURNAMENT JUNE 16 & 17/90

Veterans Memorial Park - Muskoday Reserve

Entry Fee \$100.00 certified cheque or money order only

Entry Fee **MUST** Accompany Entry

Prize Money A. 1st \$600.00 2nd \$400.00

Prize Money B. 1st \$400.00 2nd \$200.00

* BASED ON 16 TEAMS

- Beer gardens - nevada

- Open air dry dance

- children's races and events

DEFENDING CHAMPS - LaRonge Silver Bullets

ENTRIES PAYABLE TO : Muskoday Recreation Board

Box 9 Birch Hills, Sask. 764-1282

MUSKODAY SLOWPITCH TOURNAMENT

July 28-29, 1990

Muskoday Reserve Veterans Memorial Park

\$100.00 Entry Fee by certified cheque or money order only

Advance Payment only with entry to :

Muskoday Recreation

Box 9 Birch Hills, Sask. 764-1282

Prize Money A. 1st \$600.00 2nd \$400.00

Prize Money B. 1st \$400.00 2nd \$200.00

* Special Attraction - Mud Volleyball Tournament

10 teams @\$25.00/entry

1st \$150.00 and 2nd \$100.00

* Committee not responsible for injuries or thefts

* For any information contact:

* Ron Bear 764-1282 or 922-0434

* Al Crain 764-1282 or 764-8454

* Beer Gardens

* Childrens games & races

* Cabaret-Band Hall Sat. Nite

* Nevadas

MUSKODAY 1ST ANNUAL-August 3, 4, 5, 1990

ALL NATIVE FASTBALL TOURNAMENT -Veterans Memorial Park

First 16 teams accepted Send cheque or money order to:

Muskoday Recreation, Box 9 Birch Hills, Sask.

Prize Money A. 1st \$1300.00 B. 1st \$700.00

Prize Money A. 2nd \$ 800.00 B.2nd \$500.00

Trophies for :ALL STAR TEAM,BEST PITCHER,M.V.P. and TOP HITTER

Saskatchewan Sanctioned Umpires

Must prove Native Ancestry-Treaty Status card, Metis Assoc. or

Friendship Centre Membership

* Beer Gardens * Childrens games & races

* Horseshoe Turn. * Bingo Tent

* Jam session * Nevadas

* Open air dance-free admission (Dance only)

MUSKODAY GOLF TOURNAMENT CHAMP. & 3 FLIGHTS

August 18 & 19, 1990

Kachurs Golf Club-Prince Albert, Sask.

Registration Deadline: Aug. 11/90 764-1282, Al Crain, Ron Bear

\$50.00 Entry Fee Men's & Women's, Jr's \$25.00 14 & Under

Tee off Saturday 10:15 a.m. Qualifying round Saturday

Final round Sunday 10:00 a.m. Tee off

Saturday Bar-B-Que - Long Drive & Proximity events

Prize money determined on number of entries (\$1,000. min.)

DEFENDING CHAMP - Jack Laliberte

*Entry fee includes 2 rounds of golf & steak bar-b-que

Entries after Aug. 11/90 DO NOT include Bar-B-Que

Sports

Northern Student Games a Huge Success!

by *Miriam McNab*

PINEHOUSE- The Northern Lights School Division (NLS) Summer Games were held at Pinehouse, Saskatchewan on May 15-18, 1990. The Minahik Waskahigan School at Pinehouse hosted senior athletes from Valleyview School in Beauval, St. Pascal School at Green Lake, Kistapiska School at Deschambault, Dene High at LaLoche, Churchill School in La Ronge, Rossignol School at Ile a la Crosse, Birch Ridge School at Turnor Lake, Charlebois School at Cumberland House, and Sandy Bay, Buffalo Narrows and Waterhen Schools. About 400 athletes competed in events ranging from team sports, canoeing and archery to literary and artistic competitions.

The games were officially opened on May 16 by NLS Director Dennis Lokinger, and the athletes, coaches and visitors were welcomed to

Pinehouse by Alderwoman Ida Natomagan, Trustee George Smith, Local School Board Chairman Peter Smith, and Principal Wayne Little.

The results of the three and a half days of competitions were as follows: The three Canoeing events, mixed doubles, girls' and boys' doubles, were all taken by Cumberland, with Pinehouse winning the Riel Relay, a vigorous combination of events including a canoe race. Turnor Lake won the Girls' Track and Beauval took the Boys'. Pinehouse Girls and Beauval Boys came out on top in floor hockey, while Ile a la Crosse Boys and Beauval Girls won the fastpitch events. Volleyball saw the Buffalo Girls and Beauval Boys come out on top, while Pinehouse took the Girls' soccer and Ile a la Crosse the Boys'. In basketball, La Loche took the Girls' side and La Ronge, the Boys'.



Photo Credit: M McNab

Georgina Natomagan, Roxanne McCallum, Laurie Tinker, Debbie Natomagan, Melvina Natomagan - Pinehouse Girls - winners of soccer & floor hockey.

In other events, Randy Natomagan of Pinehouse won boys' archery, and Glenda L. of Beauval won the girls'. Pinehouse won the school band competition by acclamation. First place in fiddling was taken by Calvin McCallum of Beau-

val. In singing, Jason Smith of Pinehouse was chosen ahead of several other vocalists. The Cumberland House troupe took first in square dancing, and in jigging, Roxanne McCallum and Henry Roy, both of Pinehouse, won the girls' and

boys' jigging competitions respectively.

Among those who received medals in the arts, crafts, and literary events, were:

for Literary: Lindsay Natomagan, Barbara Le-

Continued next page

BEARDY'S & OKEMASIS BAND 20TH ANNUAL SPORTS DAY

* Saturday & Sunday, July 28 & 29, 1990 * (Beardy's is situated 5 miles west of Duck Lake)

SOCCER

Art Okemaysim Memorial Soccer Tournament

- \$4,200.00 in Prize Money
- First: \$1500.00 -Third: \$900.00
- Second: \$1,200.00 -Fourth: \$600.00

Prize structure based on 8 teams

Subject to change pending paid entries

- Entry Fee: \$300.00 Non-refundable
- 8-Team Limit
- Championship Trophy Awarded
- Registered Referee
- Phone Sidney Okemaysim at 467-2300 for Entries and Information

DANCE -SATURDAY NIGHT

Recreation Centre Admission: \$5.00/Person

DAILY ADMISSION

ADULTS	\$5.00
CHILDREN	\$3.00
(12 years and under)	
PRE-SCHOOLERS	FREE
-ALL CONTESTANTS PAY-	

MAIL ENTRIES TO:
BEARDY'S & OKEMASIS BAND
P.O. BOX 340
DUCK LAKE, SASK. S0K1J0
PHONE 467-4523
GENERAL INFORMATION

Horses Races

1. 1/4 Mile -Two Year Old Quarter Horse
-\$200.00-\$150.00-\$100.00
-\$10.00 per Entry
2. 1/4 Mile -Open Quarter Horse
-\$200.00-\$150.00-\$100.00
-\$10.00 per Entry
3. Five Furlongs -Fillies and Mares Only
-\$200.00-\$150.00-\$100.00
-\$10.00 per entry
4. Five Furlongs -Open Thorough Bred
-\$200.00-\$150.00-\$100.00
-\$10.00 per Entry
5. Six Furlongs -Open Thorough Bred
-\$200.00-\$150.00-\$100.00
-\$10.00 per Entry
6. One Mile -Feature Race:
Chief Beardy Memorial
-\$400.00-\$300.00-\$200.00-\$100.00
-Minimum Weight to Carry 120 lbs
-Blanket & Trophy
-\$20.00 per Entry
7. Added feature -Thoroughbred Chariot
-4:30 pm. Daily
-\$200.00-\$150.00-\$100.00

• extra races if required • trophies for all races

• Phone Ray Mandes at 467-4402 for entries and information

FASTBALL

Myles Cameron Memorial Fastball Tournament

- \$5,600.00 in Prize money
- First: \$2,500.00 -Third: \$800.00
- Second: \$1,500.00 -Fourth: \$800.00

Prize structure based on 16 teams

Subject to change pending paid entries

- Entry Fee: \$300.00 Non-Refundable
- 16-Team Limit
- Trophies and All Star Team Selection
- registered Umpires
- Phone Jeff at 467-4523 for Entries and Information

SPECIAL ATTRACTION

Thoroughbred Chuckwagon Racing
5:00 pm. Daily

OTHER ATTRACTIONS & SERVICES

- NEVADA TICKETS • RAFFLE TICKETS
- GAMES OF CHANCE • FOOT RACES
- AMUSEMENT RIDES
- CONCESSION BOOTHS
- AMBULANCE & ATTENDANTS
- SECURITY PERSONNEL

COMMITTEE NOT RESPONSIBLE FOR ACCIDENTS OR THEFTS

Sports



Photo Credit: M McNab

Northern Games Athletes - Pinehouse

Northern Student Games a Huge Success!

Cont'd

doux, Janet Hansen, Alvin Ratt and Jim LeMaigre. For Arts, La Loche took the girls' competition, while Neil, Randy and Sandy Natomagan, Henry Roy, Harold Smith, Darcy McCallum and Wade and Angus Sanderson all won

in various categories for the boys. In Crafts, Brenda Bighetty Linda Caisse, Danny and Michael Caisse and Melvin B. Natomagan all won medals. And in Oratory, Jim LeMaigre and Elma Janvier received prizes.

For high points, for boys only, Beauval Valleyview

came out on top, and for girls, the La Loche Dene High. Overall, however, Pinehouse added up the most points and received the NLSD Trophy.

Some awards were presented at the evening ceremonies on May 17, and the winners of the oratory, singing, band, jiggling,

square-dancing and fiddling contests performed for an outdoor audience consisting of many Pinehouse residents, as well as the honoured guest, Lieutenant Governor Sylvia Fedoruk.

Her Honour, Sylvia Fedoruk, the Lieutenant Governor of Saskatchewan visited Pinehouse for 3 days, watching the athletes in their events, officially closing the games on May 18, and taking in some fishing at the same time. Her presence was much appreciated by both residents and visitors at Pinehouse.

John Campbell, teacher and vice-principal of Minahik Waskahigan School, who first conceived of having the games at Pinehouse, and who almost single-handedly co-ordinated the whole meet, was honoured at the closing ceremonies for his outstanding contribution. Campbell said that the objectives of the games were met, they were a suc-

cess, and "there was so much enthusiasm!" He was very pleased with the outcome and said he would do it again if he had the opportunity. Campbell had worked on the games for over a year prior to the event.

Peter Smith, local Recreation Director, was also instrumental in carrying out the games. According to Smith, this was the first time Pinehouse ever hosted such a large event with that number of participants.

A number of volunteers, including school staff and village residents assisted in preparing, hosting, cooking, directing activities and keeping things running smoothly.

The games were officially closed by the Lieutenant Governor, with remarks from Ralph Pilz and David Seright of the NLSD. Students piled into buses for their long journeys home, carrying with them trophies, medals, gifts, new friendships and warm memories.

Saulteaux Western Days RODEO

JULY 28 & 29, 1990

3 Km. North of Cochin, Saskatchewan
DAILY RODEO PERFORMANCES - 2:00 PM.

*Thoroughbred Flat Races*Northwest Pony Chuckwagons*Mud Volleyball Tournament*Live Entertainment at Beer Gardens

ADULTS: \$6.00

STUDENTS & SENIORS: \$3.00

PRE-SCHOOLERS: FREE

* THOROUGHBRED FLAT RACES

Saturday, July 28, 1990
TOTAL PRIZES \$3600.00

- | | | |
|------------------|------------------|---------------------------|
| 1. 1 Mile Open | 5. Five Furlongs | 9. Local Indian Pony Race |
| 2. 1/2 Mile Open | 6. 220 Sprint | |
| 3. 1/4 Mile Open | 7. Sweepstakes | |
| 4. Six Furlongs | 8. Stockhorse | |

* CO-ED SLOW PITCH TOURNAMENT

Saturday, July 28, 1990
12 Team Limit- \$150.00 Entry Fee

* MINOR BASEBALL TOURNAMENT

Sunday, July 29, 1990
12 Team Limit-\$50.00 Entry Fee

* MUD VOLLEYBALL

Saturday 7 Sunday, July 28 & 29
16 Team limit-\$50.00 Entry Fee

* LOCAL WAGON RACE & MUTTON BUSTIN

RODEO DANCE

Saturday, July 28, 1990
9:00 pm. - 2:00 am.

Music by: "JUST THE BOYS"

Admission: \$10.00 advance
\$12.00 at the door

RODEO QUEEN TO BE CROWNED
AT THE DANCE

1990 RODEO QUEEN CONTESTANTS

1989 RODEO QUEEN

Cheryl Gopher
Sponsored by
Cochin Convenience
Centre

Krista Albert
Sponsored by
Gordon Albert
Bus Lines

Darlene Night
Sponsored by
Cochin Conference
Centre

Liz Osecap
Sponsored by
Paul's Business
Machines

Sharlene Wuttunee
Sponsored by
Cochin Convenience
Centre

FOR FURTHER INFORMATION CONTACT: RODEO PRESIDENT, DENNIS NIGHT, 386-2067 Bus. or Fax No. 386-244
RODEO SECRETARY, 324-2424 or 386-2252

Committee not responsible for accidents, thefts, or injuries on grounds.

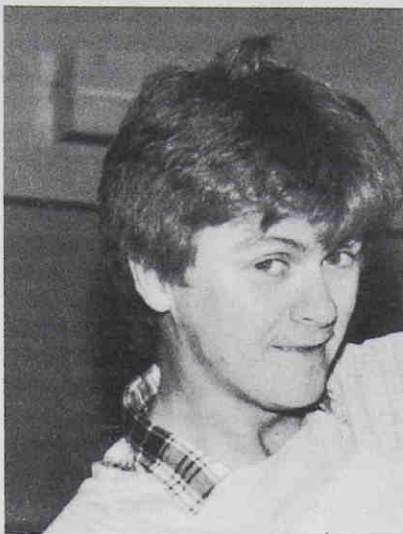
Beauval Jamboree

by Rick LaLiberte

The "Sipisishk" Jamboree up at Beauval is an annual event promoting the gathering of the people of the Churchill River system. This vast river system is historically a key tributary for the Cree and Dene tribes. The Metis are also very dominant in this river and it's communities.

We must also keep in mind all our other inter-tribal relations to the people of the Athabaska region, the people of the plains. Once you start imagining the travels that our forefathers made along this river and it's trails, it's very nice to experience an opportunity such as our Jamboree in Beauval that brings all these people together.

Our priorities have always been to provide a "Music Festival" in an atmosphere of good friendships amongst all people and to also make such an event safe and enjoyable to all ages. The past year has



Bring your canoes, repellent, gloves, ball ...

also promoted the first long week-end in August as our "Mother-Earth" week-end. This is a conscious effort to help us respect our lands and rivers! The week-end activities such as ball tournaments, talent shows, dances, bingos and the high calibre entertainment are all organized by CIPI the Local non-profit radio and TV station

(Sipisishk Communications) members of the Missinipi Broadcasting and the National Communications Society.

The community of Beauval is historically a transportation and educational centre for this northern region. The volunteers come from surrounding communities to help make this event pos-

Arts/Sports

sible. The facilities and grounds available are well used over the week-end, compliments of the northern village of Beauval.

The English River Band has also made available a designated camping area for our out of town visitors and this area will also be "host" to a Benefit Concert on August 6th to help establish a "Northern University Fund" for our peoples' children.

The Benefit show will be made possible by such groups as: The C-Weed Band, Just the Boyz, Young Blood and also any other act or persons that want to perform.

This year's Jamboree has

already booked: the "Ragin Cajun" fiddler. Previous jamborees have hosted such groups as The Sir Douglas Quintet, Buck Owens and the Buckaroos, Matt Minglewood, the late, Al Cherny Roadhouse, Ed Gamlin and many other groups!

Just a reminder to those folks that are planning to attend this years jam. Don't forget to bring your camping gear (food and drink) Mosquito repellent, lots of smiles and please leave the bears and RCMP alone! (Stay out of trouble)

Stay healthy and keep the spirit strong for our land and children's sake.

SIPISIIHK JAMBOREE 1990

August 3, 4, 5 & 6th
Beauval Sask.



Headlining
Doug
Kershaw

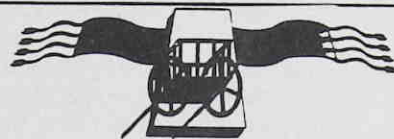
Also: C-Weed
Reg Bouvette
Winston Wuttunee
& Much More

- Ball Tournament
- Dances Nightly
- Bingos
- Children's Activities

For More Information Contact: CIPI Radio 288-2222

or
Box 49
Beauval, Sask.
S0M 0G0

Camping facilities available also.



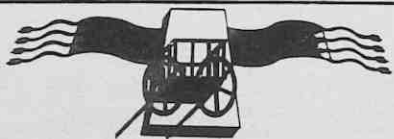
The Metis Society of Saskatchewan
Northern Region II

Extends Best Wishes To The
Miss Metis Canada Pageant Contestants
at Batoche '90

Northern Region II
Box 292
Buffalo Narrows, Sask
S0J 1L0

Area Director: Charlie Seright

phone: (306) 235-4325



The Metis Society of Saskatchewan
Western Region 1

Extends Best Wishes To The
Miss Metis Canada Pageant Contestants
at Batoche '90

Western Region 1
Box 3058
Meadow Lake, Sask.
S0M 1V0

Area Director: Guy Bouvier

phone: (306) 236-3122

"Shaking Down the Walls

by Lauralyn Houle

"Joe Duquette High School is a healing place which nurtures the mind, body and soul of it's students." Back in 1981 a proposal was written for an alternate school to meet the specific needs of Native students. This proposal was presented to the Saskatoon Catholic School Board and the Minister of Education. That is where and how the Native Survival School came into being.

Joe Duquette, an Elder from Mistawasis Reserve, helped to build the spiritual direction of the school, the core of what the school stands for. Because of this the name of the school was changed in honour of this Elder "Joe Duquette High School."

The Goals and objectives of Joe Duquette High School are:

1. To provide an environment which will encourage and develop in students a feeling of worthwhileness, increase self-esteem and a stronger Indian identity.

2. To provide an educational environment which focuses on Indian culture, language and life both historical and contemporary.

3. To provide an educational environment which will explore Indian and non-Native community values, needs and the decision-making process involved in social, economic and cultural matters.

4. To provide an educational environment which strengthens academic and social functioning, enabling students to acquire a greater competency in society.

5. To provide an educational environment in which students will have the opportunity to upgrade their educational credentials leading to better educational or occupational opportunities.

6. To provide an opportunity for increased participation in the educational process by Native parents.

7. To provide an opportunity to involve Elders and Native people in the education of students.

8. To provide an educational

environment in which students will have the opportunity for individual and group counselling for career, educational and personal needs.

9. To provide an educational environment that will develop and encourage personal decision making and life skills which will expand the individual's capacity to function independently within the community.

10. To provide an educational environment which will encourage and provide opportunities that enable students to reach their potential in academic endeavors.

With the emphasize of the school being on healing, spiritual practices are the core of the cultural program which includes Sweetgrass, feasts and other cultural events. Students recapture their Native identity through spiritual growth.

The Saskatoon Native Theatre was a drama program offered at the school (1982). However, since 1985 the theatre has been incorporated as a charitable, non-profit organization. It operates within the jurisdiction of the school with the Parents Council acting as Board of Directors. To date the players have collectively written and performed ten plays.

The objectives of the Na-

tive Theatre are:

- to tell dramatized stories of Urban Native Youth

- to acquire drama skills

- to advance literacy skills

- to build a relationship with other Native performance groups

- to promote understanding and appreciation between Native youth and the larger community

- to provide storytelling and improvisation workshops for other groups

All of the plays done by the Saskatoon Native Theatre are life experiences that are shared by the participants who range from age 14 to 21 years old. The latest play, "Shaking down the Walls" was held at the Joe Duquette High School gym June 8 and 9, 1990. Saturday night performance was an outstanding and emotional plea to inform the spell-bound audience that the "Justice system is not so just for Native people"

The performers captured the audience of a packed gym, both young and old. Through a historic time period of the signing of the treaties to a present day fact a signing away of Native people in jails both federal and provincial institutions. Through humour and emotions the message given was "white justice system fails

Natives" (Star Phoenix, March 15, 1990).

The performers showed how Aboriginal healing centres with the help of our elders can and does keep Native people from returning to institutions. The performers were loud and clear in their request to the audience to stop ignoring the problem and become part of the solution. They also delivered another very important message "it matters not what you are on the outside, it is the inside that counts."

Congratulations to the cast: Varnell Gardipy, Gerald Hainault, Landa Kinequon, Carry LaFramboise, Dawn Ross, Jason Shingoose, Pauline Whitehead, for a performance well done.

A performance that left people clapping and clapping. I believe we would have stood but that lump in our throats was too heavy to stand with. Not much was being said as people filed out the doors, not much was left to say.

According to Director Kelly Murphy the Saskatoon Native Theatre group will be performing in Toronto, Ontario on June 23, 1990 at the John Howard Society National Conference. She said, "we are very excited about our trip."

Joe Duquette Graduands 1990



Photo Credit: C. Perrault

- Carlos Daigneault (right): Ile a la Crosse will enter the Arts and Science College at the University of Saskatchewan

- Arlene Cote (center): Kamsack will enter Arts and Science College at the University of Saskatchewan

- Joseph Poochay (left): Yellow Quill Reserve may enter university

- Edie Wapass: North Battleford will enter the Saskatchewan Indian Federated College for a combined Native Studies and Social Work degree (absent from photo).

When Culture Clashes

(continued from April issue)

out loud...he could shut out the pain externally although his cry was reduced to a whimper, there was much pain inside which would come out at night when he was alone. One day the foster mother called Matthew. Picked him up and set him in her lap. "How's my boy today?" Matthew was in shock..body rigid. She hugged him tightly. She gave him a quarter and some candy and bounced him on her knee. There was a smile on Matthew's face...he could not believe it. Then she told him, "You're going to go home and visit your mom." "My mom!", the words surprised Matthew. She explained that the social worker was coming to pick him up to take him to his mom's house. Matthew in-

stantly forgot about the beatings and all the tears and shame he was put through. His heart was singing for he was going home to see his mom and maybe grandma and grandpa.

Matthew did not understand the psychology being used on him by his foster mother but he would learn more about it. True to her word the social worker arrived to take Matthew to visit his mother and he was grinning from ear to ear. The social worker remarked, "Well, it certainly looks like Matthew has been able to overcome his shyness." "Yes," the foster mother replied, "He certainly has and he is such a good boy," she said as she patted him on the head. Matthew was smiling waiting expectantly for

the social worker to head toward the door for the car. The worker asked about Matthew's bed wetting problem. The foster mother told him that he was still wetting the bed but not as much as he first did. She told the social worker that he would stop eventually and it was just a matter of time. Finally the social worker turned to Matthew and said, "Well Matthew, are you ready to go see your mom?" "Yes!" replied Matthew. Matthew ran out to the car. He was anxious to get going...there was a light in his eyes. He turned to the social worker and said, "What's that?" as he pointed to a building. The social worker smiled and said, "That's a bank Matthew." The social worker had been surprised to hear Matthew talk and he thought to himself..this kid has come a long way.

TO BE CONTINUED...

Bits & Pieces

A SPARROW WITH THE STRENGTH OF AN EAGLE ...

Cont'd

must argue vigorously for the application and extension of the Sparrow principles in future litigation.

Many specific issues remain unanswered. For instance, how far does each Aboriginal right extend? Sparrow involved the core of the Aboriginal right to fish, namely fishing for food or ceremonial purposes. The extent to which fishing rights include commercial fishing by Aboriginal peoples is a critical issue for achieving economic self-determination.

Although the Court did not need to decide the point, its hints that the right is sufficiently broad to include Aboriginal commercial fishing. Such a position would be consistent with the principle of interpreting Aboriginal rights in a flexible, evolutionary manner.

As well, what will be in-

cluded with the phrase in s.35(1), "existing Aboriginal rights?" Some Aboriginal rights are well recognized, such as the right to hunt and trap. Others, such as Aboriginal title to land, are more contested by governments. Will the Aboriginal right to self-determination be accepted as a s.35(1) right?

Given the Court's statement that Aboriginal rights will be defined in a manner sensitive to Aboriginal understandings, it will be incumbent for Aboriginal peoples to advance their positions and definitions. In the past, litigation has often been a last resort. Aboriginal peoples had legitimate fears of negative court decisions that could worsen their legal position. This fear has been laid to rest by Sparrow.

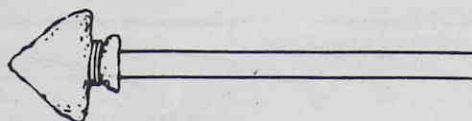
Moreover, a body of case law can and should be devel-

oped quickly. The larger case law favorable to Aboriginal peoples, the less chance of any backward steps, either by lower courts of the Supreme Court.

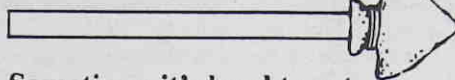
The Sparrow decision, favorable as it is, does not remove the need for increased protection of Aboriginal rights and recognition of Aboriginal sovereignty within the Written Constitution. Courts must work with the words given to them in the document. Expansion of Aboriginal rights can occur much faster and more effectively by constitutional negotiation with governments.

Sparrow has strengthened the hand of Aboriginal peoples at the constitutional table. They have a better chance of sharing in the feast rather than being fed the scraps.

The Supreme Court has shown respect for Aboriginal people. Perhaps politicians will too.



I want to go that way



Sometimes it's hard to get pointed in the right direction.

We counsellors at the Native Services Division of the Saskatchewan Institute of Applied Science and Technology (SIASST) are here to help you make your decision.

We can start by sending you some information about SIASST programs, by setting a time to meet, or by talking a while over the phone.

You'll find one of us at the SIASST campus nearest you waiting your call.

In Moose Jaw
SIASST Palliser Campus
Saskatchewan Street and
6th Avenue N.W.
P.O. Box 1420
Moose Jaw, Sask.
S6H 4R4
Telephone: 694-3266

In Regina
SIASST Wascana Campus
221 Winnipeg Street N.
P.O. Box 556
Regina, Sask.
S4P 3A3
Telephone: 787-7819

In Prince Albert
SIASST Woodland Campus
1257 1st Avenue E
P.O. Box 3003
Prince Albert, Sask.
S6V 6G1
Telephone: 953-7095

In Saskatoon
SIASST Kelsey Campus
Idylwyld Drive and
33rd Street
P.O. Box 1520
Saskatoon, Sask.
S7K 3R5
Telephone: 933-8013



BATOUCHE '90

Schedule of Events

Friday, July 27

6:00 p.m. Opening Ceremonies, Opening Prayers
Guest Speakers

7:00 p.m. Sky Hawks-Canadian Forces
Parachute Team Display

7:30 p.m. Chuckwagon Races, Qualifying Round

9:00 p.m. Dance-Ray Fox Band, and featuring
Reg Bouvette

Saturday, July 28

9:00 a.m. Slow Pitch Tournament begins

10:00 a.m. Children's Activities begin in Main Tent
Horse Shoe Tournament begins

12:00 p.m. Featuring the Fiddling Styles of Reg Bouvette,
Calvin Volrath and Johnny Arcand
Jigging and Fiddling Qualifying Rounds

1:00 p.m. Children's Events, Races, Video Tent

2:00 p.m. Bannock Baking, Square Dancing, Qualifying
Round, Tug-O-War

5:00 p.m. Metis Fashion Show

5:00 p.m. Bucksin Parade

6:00 p.m. Miss Metis Canada Pageant

7:30 p.m. Chuckwagon Races, semi-finals
Amateur Native Talent Show

9:00 p.m. Dance-Ray Fox Band, and
featuring Reg Bouvette

Fireworks at Dusk (Tentative)

Sunday, July 29

10:00 a.m. Memorial Service Mass Main Tent

11:00 a.m. Procession to mass Gravesite begins at Main
Gate

12:00 p.m. featuring the Fiddling Styles of Reg Bouvette
Calvin Volrath and Johnny Arcand
Slow Pitch Tournament Continues (prizes
depend on amount of entries)
Horse Shoe Tournament Finals
Cultural Competition Finals begin

1:00 p.m. Canada/USA Boxing Card
Fiddling Finals, Chuckwagon Race Finals

2:00 p.m. Jigging Finals

3:00 p.m. Square dancing Finals

*Affordable Babysitting will be available.